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## NOTES

ON THE

## CHINESE DOCUMENTARY STYLE.

By F. HIRTH, Ph.D.,

*Professor of Chinese, Columbia University  
in the City of New York.*

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SECOND EDITION

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## PREFACE TO THE SECOND EDITION.

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Messrs. Kelly & Walsh, Limited, have been authorised by the author to bring out a new edition of these "Notes," now out of print, the demand for which has continued unabated since their first appearance twenty years ago. With the exception of a few typographical corrections, no changes have been made in the book.

SHANGHAI, *October* 1909.

## PREFACE TO THE FIRST EDITION.

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THE selection of notes embodied in these pages, which owe their origin to the liberal encouragement of SIR ROBERT HART, K.C.M.G., Inspector General of Customs, has been compiled for the purpose of stimulating students of the Chinese business style in making a systematic study of the rules governing this branch of the written language. In conceiving this idea about fifteen years ago, the author was chiefly indebted to the sudden progress he made in grasping the sense of a Chinese text on having simply worked himself through the pages of Stanislas Julien's *Syntaxe Nouvelle de la Langue Chinoise*. It seemed to him at the time that, under the guidance of this ingenious work, he had learned more of the real spirit of the language in a few weeks than

had been the case in as many months during which he was left to his own imagination in pursuing his studies by mere practice, and that the benefits thus derived in respect of the ancient written language might be brought to bear, with greater advantage to the practical student, on the modern documentary style. The author has since had no reason to regret his grammatical efforts, and although many of his own friends can boast of wonderful attainments in the knowledge of written Chinese by mere routine, he is deeply convinced of the fact that every hour invested in systematic study will, in the long run, save several hours which it will be necessary to spend in routine work, in order to realise by instinct the force of the various grammatical phases of the style.

In offering to students some of his observations, the author wishes it to be understood that his work does not replace a complete grammar, but that its chief object is to persuade the reader to make grammatical observations himself and to gradually lead him into the habit of tracing the rule where rule exists. To obtain this end, a study of the rules governing the *Ku-wén*, or ancient style, under the guidance of Julien's *Syntaxe*, or Prof. von der Gabelentz's *Chinesische Grammatik* (Leipzig, 1881), will be highly useful, since the spirit of Chinese grammar is the same now as it was in ancient times, the differences referring to detail rather than to principle. Grammatical hints will also be found in Part II. of the author's *Text Book of Documentary Chinese*, which should be regarded as a supplement to the present volume.

Students having managed the spoken language to a certain extent, and being able to express their thoughts fluently, frequently get disgusted with the difficulties of the written language and are only too ready to take refuge



in that *pons asinorum*, the native writer, who will interpret the sense of difficult passages in plain colloquial without being able to analyse the construction of even the simplest sentence. The greater command they have over the spoken language, the easier they will find it to have such difficulties explained to them without being able to judge themselves. The danger of becoming thus dependent upon the intelligence of a native assistant is obvious, and cases in which a student who has done good work because he has enjoyed the benefit of having a clever *Hsien-chêng* at his side, finds himself suddenly in great distress when he has to work with a less intelligent man or without any such help at all, are too frequent to need any further comment. The student should, therefore, in good time become accustomed to use his eyes, instead of his ears, in reading Chinese; and, in order to attain this end, I would advise him to commence studying the colloquial and the written Chinese at the same time, taking either branch in hand separately and just as seriously as though he were going to study two difficult languages like Latin and Greek. His progress in the spoken language will thus be less rapid than if he devote himself to colloquial studies entirely for the first two or three years: but he will be less liable to discouragement when called upon to exert himself in the written language, decidedly the more difficult branch of his studies.

As to the latter, I would recommend him to begin by reading and translating, without a native teacher, but with the assistance of the Vocabulary in Volume II., the first 43 documents in Vol. I. of the Text Book, checking the sense of his own version with the translations contained in the Appendix of Vol. II. After this he should proceed in the same manner with Wade's

“Documentary Course,” up to, say, Document No. 57, being careful to study all the notes contained in the “Key,” and consulting the Dictionary in preference to the native teacher. At this stage he will be sufficiently prepared to commence systematic studies, and he should devote a certain time every day to reading these Notes, which have been so arranged as to give him as little work with the Dictionary as possible. If by this means he contract a taste for making grammatical observations himself, by collecting examples of an analogous character in order to find the rule governing each mode of expression which may be new to him, the object of this publication will be best fulfilled.

How to continue his studies thereafter will be a question of individual need. The “Documentary Course” and the “Text Book” will furnish him ample material for home study, and the student in China will soon find there is no lack of opportunity for practice in the routine of daily life.

SHANGHAI, *February* 1888.

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## INTRODUCTION.

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THE documentary language or business style, as T. T. MEADOWS calls it, is that style of the Chinese written language which is generally used in all kinds of documents public and private. If we except novels, poetry and certain essays distinctly meant to be written in the ancient or archaic style, it may be said that it is the written language of the day, in fact the modern prose of China ; for everything written by the ordinary Chinese has a businesslike character. There can be no doubt that the style adopted by native writers in the Chinese newspapers published in Shanghai and Hongkong is much nearer the style used in official despatches than it is to the language of the Four Books, of Ma Tuan-lin, or of any of the Dynastic Histories ; not to speak of the *Peking Gazette*, the only really indigenous periodical published in the Empire, which indeed contains papers written in the business style exclusive of all others.

T. T. MEADOWS, on p. 13 of his *Desultory Notes*,\* justly remarks : “ M. RÉMUSAT, in his *Grammaire Chinoise*, notices three styles of the Chinese language, which he calls *style antique*, *style littéraire* and *langue des magistrats* or *langue mandarinique* ; but he is not quite correct in his definitions of these, and he altogether overlooks what I call the *business style* of the Chinese written language, classing the works and documents in which it is found, partly with those

\* *Desultory Notes on the Government and People of China*, etc. London. 1847.

which form specimens of the *style antique* and partly with those in which something like the *langue mandarinique*, or spoken language, is found."

The same omission may be noticed in all grammatical works on the Chinese language now existing, from PREMARE down to ENDLICHER, SCHOTT and JULIEN,\* whose works chiefly describe the *Ku-wên* or ancient style, with occasional remarks on the modern spoken language. JULIEN, in the introduction to his *Syntaxe Nouvelle de la Langue Chinoise*, says with regard to his work: "Ce n'est point, à proprement parler, une grammaire chinoise complète dans toutes ses parties; c'est seulement un supplément considérable à toutes celles qui ont paru jusqu'à ce jour." His book is no doubt a considerable supplement to all the preceding grammars; still it supplements only their rules of the classical language and completely ignores the style of the present day.

If we consider the importance of this branch of Chinese literature we cannot but wonder why, *vis-à-vis* the profuse grammatical studies made by European scholars in the ancient written and the modern colloquial styles, nobody has as yet undertaken to prepare something approaching a digest of the rules distinguishing it from the style of Chinese commonly cultivated by foreign grammarians. The business style is certainly studied by more individuals than the ancient language, and, apart from the scientific interest one may take in the knowledge of its rules, deserves for this reason alone to be described in its grammatical phases.

It is not likely that a digest of the grammatical rules governing the business style will be a very important means

\* When these notes were written, VON DER GABELENTZ' exhaustive grammar was not published. I need hardly say that, since it is distinctly stated to be written "mit Ausschluss des niederen Stiles," the business style is as yet not represented amongst Chinese grammatical works.

of acquiring its knowledge as compared with the more practical use of a chrestomathy and a dictionary. Yet it may be hoped that it will be a welcome study not only to those who take a merely theoretical interest in the structure of the language, but also an encouragement to the practical student. It appears that the day is not far distant when, for most palpable because practical reasons, the knowledge of the business style will be regarded as of equal importance with that of the *Ku-wén*; time will, therefore, call forth scientific works on the laws governing this, as it did in the case of the ancient, style. The notes that follow are intended to throw out some of the main features of such a work. Their object will in the first instance be the establishment of a number of rules without attempting anything approaching a system. Many of these rules are, of course, closely related to those governing the Chinese language in general, while others are especially characteristic of the business style. It is this latter class of rules which are here chiefly cared for.

The collection of rules here given is, however, far from being exhaustive, and must be looked at as a nucleus of grammatical experiences to which every student should add his own,— as the acquirement of the habit of searching for analogies in reading sentences of a similar turn will soon enable him to do.

To describe the general features of the documentary language as distinguished from other styles, Mr. MEADOWS' observations from the second of his *Desultory Notes* will be found the best introduction.

“That which I call *business style*,” he says, “deserves to be particularised as such, because a very distinct and easily definable line of demarcation may be drawn between it and the other styles of the Chinese language, and because, as will be shown below, it is for, by far, the greater number of

foreigners the most useful to know. The ancient style is so sententious and concise as to become vague, so that several of the best specimens of it, as, for instance, "The Four Books," cannot be understood by the Chinese themselves without an explanation, either written or verbal, *to each new passage*. It contains, too, a great number of the characters denominated *hsü*, *empty*, by the Chinese, the influence of which in sentences it is extremely difficult for Europeans to discern. Now the business style, though sharing in the peculiar conciseness of the Chinese language, as compared with those of Europe, has always so much diffusiveness, that any man who has made such progress as enables him to read one or two works in that style will find no difficulty in reading an entirely new work composed in it. He may occasionally have to apply to his dictionaries for the meaning of a new term, but the style will no longer be a difficulty. There is generally nothing superfluous in it; it is terse, but it is not so concise as to be vague. In the business style the *hsü*, or empty characters, noticed above, are scarcely ever used; in which particular it differs, not only from the ancient style, but also from the *style littéraire* or *wén-ch'ang*—a term that the Chinese apply almost exclusively to the compositions of the candidates at examinations, and others of a similar nature. The business style differs from the *wén-ch'ang* in another material point. In the latter, an appropriate and well understood term, which does not suit the rhythmus, is exchanged for one less suitable in sense and not so well defined, but which sounds better: in the business style, on the other hand, little or no attention is paid to the rhythmus or sound, but distinctness being the chief object in view, a word or term is repeated again and again, whenever its omission would appear likely to cause ambiguity. From the spoken language the business style,



like every other written style, differs very widely. As a vast number of the Chinese words which are written quite differently are pronounced exactly alike, they are obliged in speaking to join others to them, in order to be understood; just as if we were obliged, in *speaking* English, to say: sky-sun, child-son; sacred-holy, all-wholly; only-sole, spirit-soul; ocean-sea, look-see, etc. etc.; although there is no mistaking the words sun and son, holy and wholly, soul and sole, sea and see, etc. when *written*. Now in speaking English it is really not necessary, because our homophonous words are so few that the context always leads the mind of the hearer to the particular word meant. Nearly the whole of the Chinese spoken language is, however, composed of double words, or compounds (formed in a manner similar to the above, or in some other manner, but always with the same object); and these are either not used at all in writing, or only one of their constituent parts is used. The above, and some other differences, reach to such an extent, that the Chinese colloquial, or spoken language, and the business style are, so far as the task of acquiring them is concerned, really two different languages. When we learn French, in learning to speak it we at the same time learn to read it; but learning the best spoken Chinese and learning to read the written language, is like learning to speak the Parisian French and learning to read Latin. *This is one cause of the great difficulty of learning the Chinese*; for the man who has completely mastered the spoken language, and can read the same language when written, is *literally* as far from being able to read a book composed in comparatively simple business style, as a man who can speak French on all subjects fluently, and read what he speaks when written, is from being able to read the simplest Latin book: in other words, he is unable to read a single paragraph of it.

“The business style is that used in statistical works, in the *Ta-ching hui-tien* (the collected statutes of the empire), and in the Penal and other codes. It is also used in the addresses of high mandarins and the Boards at Peking to the Emperor, and in the edicts and rescripts of the latter (hence the *Peking Gazette* is entirely written in this style); further, in all the proclamations and notifications of the mandarins; in their official correspondence with each other; in petitions from the people to the mandarins, and the answers of the latter; in judicial decisions, bailbonds, warrants, permits, passports, etc. etc.; in leases and deeds of transfer of landed property between private parties; and in all mercantile-legal papers, as contracts for the performance of work, or for the purchase of goods, promissory notes and bills of exchange.

“In some of the old statutes contained in the *Ta-ching hui-tien*, and that old part of the Penal Code to which Sir George Staunton chiefly confined himself in his Translation, the business style is very terse, resembling in so far the ancient style; but there it distinguishes itself from the latter by a total want of empty particles, of which it contains a few in other specimens. It is necessary to remark, however, that there are some histories composed in a style apparently a mixture of the ancient and the business style; and that there are many works which it would be difficult to assign to any one style.

“There is still another style which deserves to be noticed, and which, for the sake of distinction, I shall call the *familiar style*. It lies between the business style and the colloquial, and is that in which light works, such as novels, plays, etc. are composed: for it must be observed, even the Chinese plays and the dialogues in novels do not form strictly correct examples of the actually spoken

language. The reason is, that much of what is used in the spoken language is not only unnecessary to express the same idea on paper, but would, as useless verbiage, rather cause obscurity; just as it would render the English obscure if we were to write sky-sun, child-son, etc. when the words sun and son are of themselves sufficiently distinct. The style in plays is, however, a near approach to the actual spoken language, and even the narrative in novels contains a great admixture of it.

“To recapitulate: the *ancient style* is sententious, so concise as to be vague and unintelligible without explanations: contains a great number of the difficult *hsü* or empty particles, but does not confine itself by a strict attention to the rhythmus. The best specimens of it are to be found in the ancient classics, the works of Confucius and of the philosophers of the same school. The Chinese say of this style, that it is *very profound*.

“The *wén-ch'ang*, or *literary style*, is sufficiently diffuse to be intelligible, contains a great number of the empty particles and conforms strictly to the rhythmus. The compositions of the literary graduates at the examinations are almost the only specimens of this style, all compositions in which are characterized by a constant reference to a theme or text. The Chinese say of this style, that it is *very abstract*.

“The *business style* is always sufficiently diffuse to be intelligible: it always contains few, many specimens of it none, of the empty particles; and it does not confine itself by any attention to the rhythmus. Works on government and statistics, and the laws, are comprised in this style; and all documents of a legal nature, all official correspondence on business, are written in it. The Chinese say of this style, that it is *plain and distinct*.

“The *familiar style* is the least terse of any of the Chinese written styles ; it contains very few of the empty particles, it does not confine itself by any attention to the rhythmus, and contains a considerable admixture of terms used in the spoken language.

“The narrative parts of novels form examples of this style, which the Chinese designate as *plain but shallow*.

“The *colloquial Chinese* (referring to the general oral language of the country, as spoken by the mandarins, not to any of the dialects) is the least terse style in the language ; it contains no characters that can fairly be classed with those called empty, and in it, of course, not the slightest attention is paid to the rhythmus.

“Plays and the dialogues in novels are written in a style nearly resembling the colloquial Chinese, and sentences precisely the same as those used in oral conversation occur not unfrequently in such writings ; but I have never seen any continuous piece in the exact spoken language.

“The above enables us to form an opinion as to the proper style to study. Missionaries may, possibly, find it useful to study the ancient style, in order to acquaint themselves with Chinese ethics in the original language. But every moment that the government servant or the merchant spends in the study of the ancient style is altogether misemployed. I mention this because it is very much the custom in Europe to commence the study of the language with the classical “Four Books,” a work that is entirely written in the ancient style. Now a man may, doubtless, with the assistance of a translation and explanations, go through the whole of the “Four Books” and render himself, in a great measure, master of the original. But this would be a task to him who commenced with that classic of at least a couple of years of unremitting study ; and when he

had finished it, he would be totally unable to make a correct translation of the simplest official letter or mercantile contract. A thorough knowledge of the "Four Books" in the original is, too, as useless to the man who wishes to translate business papers from English into Chinese as it is to him who wishes to translate similar papers from Chinese into English; for even supposing him able (a *very* bold supposition) to compose in the style of that work, the want of business terms would offer an insuperable difficulty; and if he were to finish his task by borrowing these from a dictionary, the Chinese would probably not understand what he had written, so concise and vague is the ancient style. In short, for the British officer or merchant to study the "Four Books" with a view of making a practical use of what he learns is rather more absurd than it would be for the mandarin or the Chinese merchant to study Proverbs and Ecclesiastes with the view of writing to, and drawing up their agreements with the English in the style of these books.

"The first business of the foreign government agent or merchant, who intends studying the Chinese, is to learn to speak, which can be best done by reading some work in the *familiar style*, as a play or novel, with a good teacher, paying, however, still more attention to the language the latter uses in conversation, than to that contained in the books. When the student is able to converse with some degree of ease, and can understand the explanations of his teacher, he should commence reading the more easy compositions in the business style, as the proclamations of local mandarins, contracts, etc.; and, as he gradually progresses in his knowledge of the language, proceed to read the *Peking Gazette* and the various books which are enumerated above as being written in the business style."

I have quoted Mr. MEADOWS' chapter on the business style almost at full length, because the majority of readers will not act on the simple reference to another book, and because the passage quoted contains the best introduction to a branch of Chinese literature which even at the present time is not sufficiently recognised as an independent style of writing. The details distinguishing it from other styles will help to bear out the correctness of Mr. MEADOWS' general sketch.

It is a matter of course that examples necessary to illustrate the grammatical rules should be selected from documents written in that style, just as nearly all the examples of our Chinese grammars of the ancient language are derived from the classics and cognate works, while grammars of the Mandarin colloquial quote from novels written in that dialect. Of documents written in the business style there is, of course, no lack. These notes are, however, with the exception of occasional quotations from other sources, confined to examples contained in WADE's Documentary Course\* for more than one reason. In the first instance, it will often be necessary to make the reader acquainted with the whole context of a long period, which it would be tedious to quote at full length, in order to prove a certain grammatical rule; in such cases it will suffice to refer to such and such a page in WADE's Collection, which may be assumed to be in the hands of every student of the business style.

\* 文件自選集 *Wên-chien Tzū-érh chī*, a series of Papers selected as specimens of Documentary Chinese, with key, by Thomas Francis Wade, C.B. London, 1867, 2 vols., 4°. Trübner & Co. I understand that a considerable number of copies of this valuable text book are still on the market.

## NOTES.

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### GRAMMATICAL AGENTS.

(1). MARSHMAN, on p. 194 of his *Clavis Sinica*, says: "A Chinese character may in general be considered as conveying an idea without reference to any part of speech; and its being used as a substantive, an adjective, or a verb, depends on circumstances." The circumstances upon which thus the grammatical standing of a character depends may be said to be of a twofold nature. They may be due—

1. to its *position*, i.e. the order in which it occurs when compared with other characters; or
2. to the influence of certain other characters occurring in the same sentence, which, for the sake of convenience, I shall call *auxiliary characters*.

Such auxiliary characters either precede or follow the one affected by them, and may be separated from it by one or more indifferent characters; they may be properly said to perform the service of prefixes and suffixes, and replace to some extent the inflection of Western languages.

A great many grammatical relations may, in Chinese, be simply expressed by *position*: here indeed more than in any other language it is by position that a word receives its peculiar force. The addition of other characters modifying its grammatical sense, though in many cases a necessity, is

frequently but a mere luxury, somewhat approaching that prodigal use of grammatical organs by which Aryan and Semitic tongues are distinguished from the Chinese and its cognate languages.

Speaking of this kind of luxuries, Sanscrit appears to be the most extravagant, English the most economical of Indo-German languages; Greek, Latin and Gothic may be called profuse in the use of forms when compared to modern Greek, the Romance and the modern Teutonic languages: nay, the history of almost every existing Western language shows a tendency to gradually move from extravagance to economy with regard to the use of forms. In the Chinese written language a tendency to move in the opposite direction may be clearly observed. Here the ancient style is the simplest; in it, position is still the reigning element. As we go through the older historians and the mediæval encyclopedists, down to the edicts and memorials of the present dynasty, a gradual decay of the ancient simplicity marks the effect of time, and step by step it may be traced how position makes room to the use of auxiliary characters.

In spite of all this Chinese is still a most economical language if we look at the grammatical organs at its disposal, so much so that there is no lack of scholars who earnestly believe there is not such a thing as grammar at all in Chinese.

This may be true to those who are under the impression that a grammar must necessarily be a book showing the declension of nouns and the conjugation of verbs. But if grammar is at all what the name implies, the "art of writing," the art of writing any language must be based upon grammar; I mean that a language, written or spoken, cannot be understood unless it be based upon certain conventional rules. The knowledge of these conventional rules



is taught in the grammar of the language. We may even go farther and say,—whatever the system of a language may be, inflective or monosyllabic, the *principles* of grammar must be the same in all languages, because speech is nothing but thought rendered perceptible by the senses. The rules of thought, however, are not accidental, but deeply rooted in human nature; they are taught by the science commonly called logic. Therefore the principles of grammar, the logic of human speech as it were, must be inherent in every language. It is just as impossible to *think* as it is to *say* “the dog bites the boy,” without the idea of a subject (dog), a verb (bites) and an object (boy). MARSHMAN is, therefore, right in making the following observation: “The language of every country must possess words which denote *things* and others which signify *qualities*. It must have words to express *actions done*; and these as done by one or many; already done, now doing, or intended to be done; they must also be described as done absolutely or conditionally as proper to be done, or peremptorily commanded. Further the various circumstances of the *doer*, and of the *subject* of the action, must also be either plainly expressed or tacitly understood; hence the need of prepositions *connecting* words, too, necessarily exist in every language, as well as those which express the *emotions* of the mind. Thus the principles of grammar must substantially exist in every language.”

And they do exist in Chinese. But the manner in which they are expressed greatly deviates from that traditional form in which our Western minds are trained. With regard to this it has been already remarked that *position* and the use of *auxiliary characters* are the two principal agents at the disposal of the language.

*Position*, in Chinese, acts in a similar way as, though on a much larger scale than, position in English, where, to

choose a most striking example, there is no formal distinction made between the nominative and accusative cases. The subject, in English, must precede the object, and the verb usually stands between the two. Position has in this case become a necessity, and under certain circumstances the simplest sentence could not be understood without it, owing to the absence of inflection. "The son beats the father" and "the father beats the son": in these two sentences the words "son" and "father" receive their particular force as subject and object respectively merely by position. Where suffixes exist position usually ceases to be binding, because it is no longer the only agent for expressing grammatical differences. In Latin, for instance, we are free to render "the son beats the father" by "*filius verberat patrem*," "*patrem verberat filius*," "*verberat patrem filius*" or "*verberat filius patrem*," without being misunderstood. It appears that here position loses its influence because other means to express the principles of grammar are at hand. Such other means appear in the Aryan languages either in the shape of certain changes made on a certain word (inflection), or in the addition of certain other words. "I do" and "I shall do" is an example of another word being added.

It is the addition of other words (*auxiliary characters*) that, wherever the agency of position is given up, is resorted to in the Chinese language, which I need scarcely remark is destitute of all inflection. It is just this point which many cannot reconcile with the idea of any grammatical rule in Chinese, who if we speak of cases are bound to think of *mensa*, *mensæ*, etc., or of *amo*, *amari*, etc., when tenses are alluded to.

If, with other foreign writers on Chinese grammar, I retain the technicalities of Western grammar, it is not only for the

practical reason put forth by JULIEN, who (*Syntaxe Nouvelle*, p. 9) simply declares his inability of treating upon the subject from his point of view, without this "conventional language," but chiefly because I look at them as a sort of philosophical necessity, the principles of thought peculiar to the human mind rather than to any particular language. Speaking, therefore, of the Verb Passive, for instance, I do not mean to show how the "Passive" is formed in Chinese, but simply answer the question: What are the means at the disposal of the language for expressing that change taking place with an active verb which in Western language is expressed by giving it the passive form?

The above refers to Chinese in general, and applies to the various spoken dialects as well as the written language. *Position* and the use of *auxiliary characters*, it has been shown, are the two grammatical agents of the language in general. In the written language, more especially, a third class of influences greatly affects the grammatical bearing of sentences which, different though they are in nature, we may comprise in the general name of *symmetry*. It shows itself in a certain predilection of writers to use for certain terms,\* or for certain sentences, or clauses, a fixed number of characters, as often as the corresponding class of terms, sentences, or clauses occur within a certain section.

Nearly every term is represented in Chinese by a monosyllabic and a bisyllabic expression, so as to leave it to the writer's option whether he choose the one or the other: many even necessarily consist or may be made to consist of more syllables. Now the rule with regard to terms is that a monosyllable should match a monosyllable, a bisyllable a

\* Following the usage adopted by grammatical writers I shall, in the course of these notes, occasionally call a Chinese character a "word;" but a "term" I mean to be the equivalent of any words of a Western language, whether represented in Chinese by one or by more characters.

bisyllable, etc., no matter whether these terms follow each other in the same sentence, or occupy corresponding parts in two or more different sentences, whether they be in a sort of antithetical relation to each other, or merely accidentally occupy the position in which they appear.

A similar rule prevails with regard to sentences and clauses. Whole periods are constructed on the principle of symmetry, which it may be said influences the mind of Chinese writers so as to give even the run of their ideas a peculiar symmetrical turn.\*

From a Western point of view this would seem to be rather a rhetorical than a grammatical peculiarity of the language. Examples approaching it may be found in

\* In this respect my own experience is at variance with the remarks made by Mr. MEADOWS, who maintains that rhythm is ignored in the business style; if not resorted to so regularly as in the classical language, examples abound in all classes of documents, and I am prepared to uphold what I said formerly in connection with a review of VON DER GABELENTZ' work, in that "too much stress cannot be laid upon what we may call a special idiom of the Chinese language,—the power of expressing logical divisions by rhythm, antithesis and parallelism. Rhythm, which in Western languages is confined to the poetical style, plays, in Chinese, a great part even in the prosiest of prose. An ordinary notice found on the street corners of a city in Fukien, the most trivial communication to the public, reads like a poem on account of the rhythmical arrangement of its characters. Every clause has a fixed number of characters, say four, five, six or seven, which is an important assistance in the logical division, coinciding as a matter of course with grammatical pauses. Rhythm, antithesis and parallelism are in many cases the only key to open up passages otherwise quite unintelligible. "By knowing the rules of position," says VON DER GABELENTZ [*Beitrag zur Geschichte der chinesischen Grammatiken*, in the *Journal of the German Oriental Society*, Vol. XXXVII. p. 605]. "I know what I have to look for at the head, in the middle and at the close of a sentence. But where can I find the beginning and the end of a sentence? Occasionally certain particles will serve as a guide. But what am I to do if there are none—which often happens? In such cases I run my eye over the text, not caring how many unknown characters it may contain; I discover here a parallelism, there an antithesis, begin to count the number of characters being followed by the same word, and soon find the key is in my hands. You see, the proceeding is as superficial and formal as possible; the sifting of its material part follows afterwards. But what have I done then? I have simply discovered the stylistic pattern the author has had before his mind when writing; I am beating the time before knowing the tune."

several of the great writers familiar to us even without our going back as far as the orators of ancient Rome or Greece. Although, properly speaking, not more than a sort of mannerism, affected ever since Chinese was written, it has now taken almost entire possession of the language, and may, however objectionable any pedantry of the kind would be considered when forced upon Western writers and readers, be justified in more than one way. Its principal advantage to us, it would appear, is the possibility it affords to at once recognise grammatical pauses, to clearly distinguish what characters are to be taken together to form a term, and what terms are to be taken together to form a sentence or a clause.

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#### PLURALITY AND TOTALITY.

(2) Wherever the distinction between singular and plural is not essential it is left unexpressed. In most cases where Western languages have a plural it is not essential; and in such cases it is in Chinese generally inferred from the connection of the sentence. Where it has to be expressed in Chinese this may be done by the addition of a substantive meaning *class, category*, etc., or by the existence in the same sentence of a word expressing totality. The substitution of *totality* for *plurality* is most frequently resorted to whenever its expression becomes a necessity, hence a great many adjectives or pronouns meaning *all, each, every* are often practically nothing but signs of the plural. Some of these words expressing totality are placed *before* the noun to which they apply, others again *follow* it, either immediately or separated from it by one or more characters.

1. Characters usually preceding the noun : 諸 *chu* ; 列 *lieh* ; 衆 *chung* ; 庶 *shu* ; 多 *to* ; 闔 *ho* ; 凡 *fan* ; 各 *ko*.

2. Characters usually placed after the noun and, therefore, having retrospective power :

皆 *chieh* ; 偕 *hsieh* ; 均 *chün* ; 咸 *hsien* ; 僉 *ch'ien* ; 全 *ch'üan* ; 具 *chü* ; 俱 *chü* ; 悉 *hsi* ; 舉 *chü* ; 都 *tu* ; 曹 *ts'ao*.

(3) Of the characters preceding nouns 諸 *chu* and 各 *ko* are those chiefly used in the business style.

諸 *chu* as a sign of plurality and totality may be frequently well translated by the plural *with* the definite article, as it usually designates the class of individuals in their totality without, however, laying stress on the word "all." 諸領事官 *chu ling-shih-kuan* means "the Consuls" in so far as they form the Consular body ; 諸事 *chu shih*, matters, affairs, *i.e.* all the affairs that there are ; 南洋諸番 *nan-yang chu fan*, THE foreign tribes of the Southern ocean ; 諸國 *chu kuo*, THE countries (315). To these I wish to compare the examples quoted by Premare : 諸說 *chu shuo*, "all opinions, whatever is said" ; in ordinary context I would say "the opinions ;" 諸儒 *chu ju*, "THE literati ;" 諸家 *chu chia*, "all the families" ; 諸子 *chu tzü*, "the philosophers ;" 諸侯 *chu hou*, "the tributary kings." — 諸位 *chu wei* and 諸君 *chu chün* are very commonly used for "the gentlemen," as 申<sup>1</sup>報<sup>2</sup>館<sup>3</sup> 諸<sup>4</sup>位<sup>5</sup> <sup>1</sup>*chu*-<sup>5</sup>*wei* the gentlemen of [or in charge of] <sup>1</sup>*Shên*-<sup>2</sup>*pao* <sup>3</sup>*kuan* the Shên-pao (newspaper) Office. Similarly 諸<sup>1</sup>先<sup>2</sup>生<sup>3</sup>皆<sup>4</sup>無<sup>5</sup>病<sup>6</sup> <sup>1</sup>*chu* <sup>2</sup>*hsien* <sup>3</sup>*shêng* the teachers (are) <sup>4</sup>*chich* all <sup>5</sup>*wu* not <sup>6</sup>*ping* sick. 列 *lieh* is used in the same manner as 諸 *chu*.

各 *ko* on the other hand, which in ordinary Chinese chiefly represents the pronoun "each" or "every," but is quite commonly employed as a sign of the plural in the business language, expresses a totality not of a whole class,

but of all the different individuals each considered by itself. We, therefore, find 各 *ko* chiefly then employed as a sign of the plural, when it is preceded by either several adjectives or genitives, or one adjective or genitive implying a plurality of qualities each of which is attributable to one of the individuals of which 各 *ko* is to designate a plurality. Examples :

文武各官 *wén wu ko kuan* the civil and military officers.

通商各口 *t'ung shang ko k'ou* the ports of foreign trade, "the Treaty ports."

約<sup>1</sup>內<sup>2</sup>各<sup>3</sup>條<sup>4</sup>—<sup>3</sup>*ko* <sup>4</sup>*t'iao* the articles <sup>2</sup>*nei* in, of <sup>1</sup>*yüeh* the Treaty (15).

其<sup>1</sup>餘<sup>2</sup>各<sup>3</sup>犯<sup>4</sup>—<sup>1</sup>*ch'i* the <sup>2</sup>*yü* remaining <sup>3</sup>*ko* <sup>4</sup>*fan* criminals (31).

氏<sup>1</sup>夫<sup>2</sup>各<sup>3</sup>鋪<sup>4</sup>—<sup>1</sup>*shih* my (a woman's) <sup>2</sup>*fu* husband's <sup>3</sup>*ko* <sup>4</sup>*p'u* shops (65).

各子 *ko tzü* (her) sons (64 ; 65).

各員 *ko yüan*, officers (106).

各委員 *ko wei yüan*, the deputies (106).

The remaining characters expressing totality and placed before the noun are of less frequent occurrence. As likely to be met with in documents I mention : 衆人 *chung jén*, men, mankind ; 衆商 *chung shang* all the merchants, or the merchants ; 衆生 *chung shêng* all living things, or creatures, mankind ; 衆鳥 *chung niao*, the birds (as a class of the animal kingdom), as in the example : the parrot is distinguished from *chung niao*, all [other] birds [Schott]. 庶士 *shu shih* all the public officers, the scholars ; 庶民 *shu mín* the people, the masses ; 多方 *to fang* all quarters, all directions, "les pays" (Rémusat) ; 多言 *to yen*, many words, etc. : 闔村 *ho ts'un* all the village, or the whole of the villages (309) ; 闔港周知 *ho chiang chou chih*, "the whole colony knows this" (65).

闔 *ho* has rather a collective sense.

(4) Of the characters mentioned as following the noun and being used as signs of the plural 都 *tu*, all, is peculiar to the Mandarin colloquial, while all the others are more or less frequently employed in the written language, especially in the business style. Their original meaning is *all, equally*, etc., and they act similarly as the word *all* would act were we to form two sentences in English as follows :

*The sheep died ; and*

*The sheep all died.*

In the former sentence it is not shewn whether one or more sheep died, while the word *all* in the second example establishes the plurality. Now, just as in this case the word *all* may be separated from its noun, *sheep*, by several other words, as in "the sheep, on having eaten the grass, all died," without its losing the power of placing the word *sheep* into the plural number, all the above Chinese particles retain their retrospective force no matter whether they follow their noun immediately or are separated from it by one or more other characters. Examples :

我<sup>1</sup>軍<sup>2</sup>因<sup>3</sup>無<sup>4</sup>糧<sup>5</sup>食<sup>6</sup>皆<sup>7</sup>採<sup>8</sup>野<sup>9</sup>菜<sup>10</sup>充<sup>11</sup>饑<sup>12</sup>—<sup>1</sup>*wo* our <sup>2</sup>*chün* soldiers, army (collective noun) <sup>3</sup>*yin* because of <sup>4</sup>*wu* not having <sup>5</sup>*liang-shih* grain-food, provisions <sup>7</sup>*chieh* all (alluding to the different individuals forming the army) <sup>8</sup>*ts'ai* plucking <sup>9</sup>*yeh* wild <sup>10</sup>*ts'ai* vegetables <sup>11</sup>*ch'ung* filled, satisfied <sup>12</sup>*chi* (their) hunger (p. 393).

The classical example 四<sup>1</sup>海<sup>2</sup>之<sup>3</sup>內<sup>4</sup>皆<sup>5</sup>兄<sup>6</sup>弟<sup>7</sup>也<sup>8</sup>—<sup>1</sup>*ssü*-<sup>2</sup>*hai-chih-nei* [those that are] within the four seas, *i.e.* all men [are] <sup>5</sup>*chieh* all <sup>6</sup>*hsüung-ti* brethren (<sup>8</sup>*yeh* final particle), is occasionally met with in despatches treating of cosmopolitan subjects.

生<sup>1</sup>意<sup>2</sup>之<sup>3</sup>人<sup>4</sup>均<sup>5</sup>不<sup>6</sup>敢<sup>7</sup>來<sup>8</sup>城<sup>9</sup>買<sup>10</sup>賣<sup>11</sup>—<sup>1</sup>*jén* men <sup>3</sup>*chih* of <sup>1</sup>*shéng-i* commerce (commercial people, merchants)



<sup>5</sup>chün all, equally <sup>6</sup>pu do not <sup>7</sup>kan dare to <sup>8</sup>lai come <sup>9</sup>ch'êng to the city <sup>10</sup>mai-<sup>11</sup>mai to trade.

田<sup>1</sup>禾<sup>2</sup>均<sup>3</sup>遭<sup>4</sup>淹<sup>5</sup>沒<sup>6</sup>—<sup>1</sup>t'ien fields and <sup>2</sup>ho grain <sup>3</sup>chün all, equally <sup>4</sup>tsao met with, hence a sign of the passive, “got,” “were,” <sup>5</sup>yen-<sup>6</sup>mo drowned.

商<sup>1</sup>賈<sup>2</sup>來<sup>3</sup>歸<sup>4</sup>咸<sup>5</sup>歌<sup>6</sup>樂<sup>7</sup>國<sup>8</sup>—<sup>1</sup>shang-<sup>2</sup>ku the traders <sup>3</sup>lai <sup>4</sup>kuei coming hither <sup>5</sup>hsien all <sup>6</sup>ko sing, praise <sup>7</sup>lé the happy <sup>8</sup>kuo land (p. 62).

萬國咸甯 *wan kuo hsien ning* all nations enjoy peace (Premare).

臣<sup>1</sup>等<sup>2</sup>詢<sup>3</sup>諸<sup>4</sup>年<sup>5</sup>老<sup>6</sup>商<sup>7</sup>民<sup>8</sup>僉<sup>9</sup>謂<sup>10</sup> etc.—<sup>1</sup>ch'ên-<sup>2</sup>téng the ministers, “your Majesty’s servants” <sup>3</sup>hsün examining <sup>4</sup>chü the (plural: τοὺς) <sup>5</sup>nien <sup>6</sup>lao aged <sup>7</sup>shang <sup>8</sup>min merchants <sup>9</sup>ch'ien (they) all <sup>10</sup>wei said, etc. “The oldest merchants, examined by your Majesty’s servants, unanimously declared, etc.”

僉 *ch'ien* may in many cases be translated by “unanimously,” as in this word the original force of its meaning is still more powerful than in all the others. If, *e.g.*, the members of a guild 僉稟 *ch'ien ping*, they mean to present an “unanimous” petition.

閨中婦女全生妄想<sup>3</sup>—<sup>3</sup>ju-<sup>4</sup>nü women <sup>2</sup>chung in <sup>1</sup>kuei their apartments <sup>5</sup>ch'üan all <sup>6</sup>shing create <sup>7</sup>wang reckless, idle <sup>8</sup>hsiang thoughts.

禾苗俱在水<sup>6</sup>中<sup>1</sup>—<sup>1</sup>ho <sup>2</sup>miao the sprouts of grain, the paddy shoots (are) <sup>3</sup>chü all <sup>4</sup>tsai <sup>5</sup>chung in, within <sup>6</sup>shui the water. “The paddy shoots are covered by the flood.”

所有香港公務悉係貴軍門辦理<sup>13</sup>—<sup>1</sup>so <sup>2</sup>yu (“those which there are,” representing the article) “the” <sup>5</sup>kung public <sup>6</sup>wu affairs (of) <sup>3</sup>hsiang-<sup>4</sup>chiang Hongkong <sup>7</sup>hsi all <sup>8</sup>hsi are <sup>9</sup>kuei <sup>10</sup>chün-<sup>11</sup>min by you, the General <sup>12</sup>pan <sup>13</sup>li managed. “All public business at Hongkong is to be administered by the General.” (30.)

It need hardly be mentioned that all these words expressing totality have frequently to be translated by their original meaning "all, each, equally, etc.," but in the majority of cases in which they are employed they may simply be looked at as taking the place of signs of the plural. (5) The character — *i*, one, in connection with certain substantives,\* forms adverbs having almost the same force as the above pronouns. These adverbs may in many cases be translated by *all*, *equally*, etc., but very frequently are merely signs of the plural or reinforce the plurality of a noun preceding them. Thus employed we find 一體 *i-t'i*; 一切 *i-ch'ieh*; 一律 *i-lü*; 一併 *i-ping*; 一概 *i-kai*; 一同 *i-t'ung*; 一齊 *i-ch'i*; and others, meaning "all taken together," "all as a body," etc.

嚴<sup>1</sup> 飭<sup>2</sup> 巡<sup>3</sup> 船<sup>4</sup> 捕<sup>5</sup> 役<sup>6</sup> 一<sup>7</sup> 體<sup>8</sup> 實<sup>9</sup> 力<sup>10</sup> 查<sup>11</sup> 拿<sup>12</sup>—to <sup>1</sup>*yen* strictly <sup>2</sup>*ch'ih* order <sup>3</sup>*pu-i* the constables of the <sup>4</sup>*hsün* <sup>5</sup>*ch'uan* guard boats, to <sup>7</sup>*i* <sup>8</sup>*t'i* all <sup>9</sup>*shih* <sup>10</sup>*li* with real effort <sup>11</sup>*ch'a* examine and <sup>12</sup>*na* seize.

似<sup>1</sup> 此<sup>2</sup> 製<sup>3</sup> 賣<sup>4</sup> 處<sup>5</sup> 所<sup>6</sup> 一<sup>7</sup> 切<sup>8</sup> 與<sup>9</sup> 例<sup>10</sup> 無<sup>11</sup> 礙<sup>12</sup>—<sup>1</sup>*ssü* like <sup>2</sup>*ts'ü* this, i.e. thus <sup>3</sup>*ch'u*-<sup>4</sup>*so* the places of <sup>5</sup>*ch'ih* manufacture and <sup>6</sup>*mai* sale (are) <sup>7</sup>*i*-<sup>8</sup>*ch'ieh* all <sup>11</sup>*wu* without <sup>12</sup>*ai* difficulty <sup>9</sup>*yü* with, with regard to <sup>10</sup>*li* the law. "There is nothing, therefore, either in the place of its (gunpowder) manufacture, or in the place of its sale, that is in non-accordance with the law." (Wade, 57; for examples of *i-ch'ieh* applied in similar and different ways, see pp. 15 col. 2; 26 col. 1; 111 col. 1; 118 col. 3; 368 col. 10; 371 col. 9.)

一律 *i-lü* presupposes a plurality of subjects in so far as, by it, the action of the verb is meant to be *uniformly* attributed to them.

\* Occasionally also standing by itself, as in the classical examples quoted by Julien on p. 155 in Vol. I of his *Syntaxe Nouvelle*.

此<sup>1</sup>冊<sup>2</sup>長<sup>3</sup>短<sup>4</sup>寬<sup>5</sup>窄<sup>6</sup>圍<sup>7</sup>內<sup>8</sup>一<sup>9</sup>律<sup>10</sup>不<sup>11</sup>得<sup>12</sup>參<sup>13</sup>差<sup>14</sup>  
不<sup>15</sup>齊<sup>16</sup>—<sup>3</sup>*ch'ang* <sup>4</sup>*tuan* the length and <sup>5</sup>*k'uan* <sup>6</sup>*chai* width of  
<sup>1</sup>*ts'ü* <sup>2</sup>*ts'ê* these registers <sup>8</sup>*nei* within a <sup>7</sup>*tuan* “volunteer  
district” <sup>9</sup>*i*-<sup>10</sup>*lu* uniformly <sup>11</sup>*pu* <sup>12</sup>*tê* must not be <sup>13</sup>*ts'ên* <sup>14</sup>*ts'ü*  
incongruous and <sup>15</sup>*pu*-<sup>16</sup>*ch'i* uneven. “The size of the registers  
must be the same throughout the *t'uan* (volunteer districts);  
not of different lengths and breadths.” (Wade, 111 and 112;  
cf. 51 col. 4; 105 col. 8; 278 col. 12; 298 col. 9; 389 col. 9.)

一併 *i-ping* denotes that the action of the verb is to be  
attributed “conjointly” to two or more subjects and thus  
presupposes a plurality of nouns.

今<sup>1</sup>本<sup>2</sup>府<sup>3</sup>酌<sup>4</sup>定<sup>5</sup>規<sup>6</sup>條<sup>7</sup>與<sup>8</sup>保<sup>9</sup>甲<sup>10</sup>章<sup>11</sup>程<sup>12</sup>一<sup>13</sup>併<sup>14</sup>  
飭<sup>15</sup>匠<sup>16</sup>刊<sup>17</sup>刷<sup>18</sup>—<sup>1</sup>*chün* now <sup>2</sup>*pén* <sup>3</sup>*fu* I, the prefect <sup>15</sup>*ch'ih*  
order <sup>16</sup>*chiang* the workman to <sup>13</sup>*i*-<sup>14</sup>*ping* alike <sup>17</sup>*k'an* <sup>18</sup>*shua*  
cut on boards and print the <sup>6</sup>*kuei* <sup>7</sup>*t'iao* articles <sup>4</sup>*cho* <sup>5</sup>*ting*  
framed (by him) <sup>8</sup>*yu* together with the <sup>9</sup>*pao* <sup>10</sup>*chia* registra-  
tion-system <sup>11</sup>*chang* <sup>12</sup>*ch'eng* regulations. “The Prefect  
has framed certain regulations, which he has ordered the  
block cutters to print with those affecting the tithing and  
train-band system.” (Wade, 115; for further examples cf.  
33 col. 8; 35 col. 8; 36 col. 9; 38 col. 12; 50 col. 5; 59  
col. 12; 102 col. 2; 237 col. 9; 248 col. 4.)

凡<sup>1</sup>在<sup>2</sup>番<sup>3</sup>邦<sup>4</sup>貿<sup>5</sup>易<sup>6</sup>良<sup>7</sup>民<sup>8</sup>無<sup>9</sup>論<sup>10</sup>例<sup>11</sup>前<sup>12</sup>例<sup>13</sup>後<sup>14</sup>  
果<sup>15</sup>因<sup>16</sup>貨<sup>17</sup>帳<sup>18</sup>未<sup>19</sup>清<sup>20</sup>不<sup>21</sup>能<sup>22</sup>依<sup>23</sup>限<sup>24</sup>回<sup>25</sup>籍<sup>26</sup>者<sup>27</sup>  
一<sup>28</sup>概<sup>29</sup>准<sup>30</sup>其<sup>31</sup>回<sup>32</sup>籍<sup>33</sup>—<sup>1</sup>*fan* <sup>27</sup>*ché* all those who, being  
<sup>7</sup>*liang* good <sup>8</sup>*min* people, subjects <sup>5</sup>*mao*-<sup>6</sup>*yi* trading <sup>2</sup>*tsai* in a  
<sup>3</sup>*fan* foreign <sup>4</sup>*pang* kingdom <sup>9</sup>*ku* <sup>10</sup>*hun* no matter whether  
<sup>12</sup>*ch'ien* before <sup>11</sup>*li* (the issue of) the law or <sup>14</sup>*hou* after <sup>13</sup>*li*  
(the issue of) the law, <sup>15</sup>*kuo* if really <sup>16</sup>*pin* because of <sup>17</sup>*huo*  
<sup>18</sup>*chang* goods accounts <sup>19</sup>*wei* not being <sup>20</sup>*ch'ing* clear, settled  
<sup>21</sup>*pu* <sup>22</sup>*ning* they cannot <sup>23</sup>*i* conformably with <sup>24</sup>*hsien* the limit  
<sup>25</sup>*hui* <sup>26</sup>*chi* return home, <sup>31</sup>*chi* they (are) <sup>28</sup>*i*-<sup>29</sup>*kai* all, one and  
all, <sup>31</sup>*chün* allowed <sup>32</sup>*hui* <sup>33</sup>*chi* to return home. “Whatsoever

persons, being good subjects, have been trading in foreign states, whether they left China before or after the enactment (above cited), provided that their real reason, for not returning within the time allowed, was their inability to close their accounts, have one and all permission to return to their homes." (Wade, 129; cf. 60 col. 2; 81 col. 11; 411 col. 4.)

梁<sup>1</sup> 萬<sup>2</sup> 和<sup>3</sup> 訛<sup>4</sup> 聞<sup>5</sup> 蘇<sup>6</sup> 萬<sup>7</sup> 全<sup>8</sup> 弟<sup>9</sup> 兄<sup>10</sup> 一<sup>11</sup> 同<sup>12</sup> 在<sup>13</sup> 彼<sup>14</sup>  
—<sup>1</sup>liang <sup>2</sup>wan <sup>3</sup>ho Liang Wan-ho <sup>4</sup>ngo by mistake <sup>5</sup>wén heard, was informed, that <sup>6</sup>su <sup>7</sup>wan <sup>8</sup>ch'üan Su Wan-ch'üan and <sup>9</sup>ti-<sup>10</sup>hsiung his elder and younger brother were <sup>11</sup>i-<sup>12</sup>tung altogether <sup>13</sup>tsai-<sup>14</sup>pi there. "Liang Wan-ho had been informed by mistake that he (Su Wan-ch'üan) was there as well as his elder and younger brother." (Wade, 191; cf. 225 col. 12.)

十<sup>1</sup> 二<sup>2</sup> 日<sup>3</sup> 偕<sup>4</sup> 抵<sup>5</sup> 沈<sup>6</sup> 成<sup>7</sup> 璧<sup>8</sup> 家<sup>9</sup> 一<sup>10</sup> 齊<sup>11</sup> 進<sup>12</sup> 內<sup>13</sup>—  
<sup>1</sup>shih-<sup>2</sup>érh <sup>3</sup>jih on the twelfth day <sup>4</sup>hsieh all <sup>5</sup>ti came to <sup>9</sup>chia the house of <sup>6</sup>shên <sup>7</sup>ch'ên-<sup>8</sup>pi Shên Ch'ên-pi, and <sup>10</sup>i-<sup>11</sup>ch'i all in a body <sup>12</sup>chün entered <sup>13</sup>nei its interior (191).

#### NUMERAL PHRASES.

(6) Certain numeral phrases express a totality, and hence a plurality of nouns, because only so many individual objects of the denomination represented by the noun are either now, or were at some former time believed to exist (Schott, p. 156), e.g. 四海 *ssü hai*, the four seas, all the seas, all within the seas, mankind; 四方 *ssü fang*, the four regions, all regions, everywhere; 五穀 *wu ku*, the five kinds of grain, all kinds of grain, "grain;" 百果 *pai kuo*, the hundred kinds of fruit, all kinds of fruit, "fruit;" 百官 *pai kuan* the Mandarins; 百般 *pai pan*, 千般 *ch'ien pan*, 萬般 *wan pan*, all kinds of things, many ways; 萬德 *wan té*, all virtues, or virtues; 萬世 *wan shih*, for

many ages; 千計 *ch'ien chi*, a variety of plans; 百姓 *po hsing*, the hundred surnames, the people; 萬民 *wan min*, the ten thousand people; *i.e.* all the people, the masses; 萬物 *wan wu*, ten thousand things, everything; 萬國 *wan kuo*, the ten thousand nations, all nations; "international;" similarly 兆民 *chao min*, "the million." (See Part II: "Numerical Categories," in Mayers' *The Chinese Readers' Manual*.)

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### REDUPLICATION.

(7) Totality may be expressed by reduplication: 人 *jén*, man; 人人 *jén jén*, every man, all men; 處 *ch'u*, a place; 處處 *ch'u, ch'u*, everywhere, at all the places.

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### 等 *téng*.

(8) One of the principal modes of expressing the plural is, in the business style, the addition of the substantive 等 *téng*, class: also 類 *lei*, category, and 輩 *pei*, kind, *e.g.*

該弁等 *kai pien téng*, the said officers (394).

所<sup>1</sup>捕<sup>2</sup>之<sup>3</sup>人<sup>4</sup>等<sup>5</sup>—*jén téng* the men <sup>1</sup>so . . . <sup>2</sup>*chih* who, that <sup>2</sup>*pu* were seized (11).

本道等 *pén tao téng* we, the Tao-t'ais (23).

本大臣等 *pén ta ch'én téng* we, the ministers of state (49).

該洋人等 *kai yang jén téng* the said foreigners (49).

蟻等 *i-t'ung* "the ants," modest designation of the writers in petitions: "we, the petitioners."

民等 *mín-téng* "common men," a modest designation of the writers in petitions: "we, the petitioners."

土匪等 *t'ü fei téng* outlaws (103).

該兵勇等 *kai ping yung téng* the said regulars and volunteers (100).

我等 *wo-téng* we.

汝等 *ju-téng*, 爾等 *érh-téng* you (plural).

爾士民等 *érh shih mìn téng* you, the literati and people (110 col. 8).

伊等 *i-téng* they.

該書等 *kai shu téng* the said Shupan (plural), "these clerks." (Wade, 143 col. 10.)

原被人等 *yüan pei jén téng* (=原告被告 etc.), "the complainant and defendant." (Wade, 151 col. 7.)

臣等 *ch'én-téng* the servants, "your Majesty's servants," a respectful designation used by Ministers of State when speaking of themselves in memorials to the throne and such like documents.

該縣等官紳 *kai hsien téng kuan shén*, the magistrates and notables of those districts (169).

農佃人等 *néng tien jén téng*, "small farmers and farm labourers." (Wade, 173.)

親等 *ch'ín téng*, relatives (185).

該犯等 *kai fan téng*, the said culprits (207).

族隣人等 *ts'ü lín jén téng*, kinsmen (215).

某某等 *mou mou téng*, such and such people, "the parties so-and-so." (Wade, 111.)

(9) The character 等 *téng* is very frequently added to one or several proper names. If added to the name of one individual it is to be translated *and others*; if it follows the names of more than one individual it simply expresses the plurality of the persons mentioned and should not be translated. The same may be said of names of localities and all other names accompanied by *téng*. 省渡新永泰等

*shêng tu hsin yung t'ai têng* means "the provincial boat establishment Hsin-yung-t'ai and others," or "the Hsin-yung-t'ai and other establishments" (27 col. 1); 舖戶聯德店等 *p'u hu lien tê tien têng*, "the Lien Tê and other shops" (27 col. 5). But 呂順陳廣銓萬順泰等 *lû shun chên kuang ch'üan wan shun t'ai têng* in the same despatch should merely be rendered by the three names: "Lü Shun, Chên Kuang-ch'üan and Wan Shun-t'ai" (27 col. 6).

This, it appears to me, is the rule with regard to 等 *têng* when simply following proper names. I am not prepared to say whether it is always strictly adhered to, but should be guided by it whenever it is of importance to know whether an undetermined or a fixed number of individuals is spoken of. It appears, though, that the rule is less certain, if 等 *têng* is added to an enumeration of proper names as well as general names in connection with another substantive, following *têng*, as 文<sup>1</sup>武<sup>2</sup>等<sup>3</sup>官<sup>4</sup> *wen civil and wu military têng kuan* officers, which includes only the two kinds of officers enumerated; whereas 洋藥茶葉等貨 *yang-yao ch'a-yeh têng huo* "Opium, Tea and the like goods," or "Opium, Tea, etc.," would suggest that other goods besides those enumerated be included. Generally speaking, if the names enumerated be many, 等 *têng* loses its generalising force, which is, of course, necessarily retained if it follows only one name.

安<sup>1</sup>遠<sup>2</sup>公<sup>3</sup>等<sup>4</sup>名<sup>5</sup>號<sup>6</sup>—*an yüan kung* An-yüan Kung and *têng ming hao* other designations (214 col. 8); but:

印<sup>1</sup>汛<sup>2</sup>等<sup>3</sup>官<sup>4</sup>—the *yün* holding seal and *hsün* executive *têng kuan* officers (124 col. 12).

二十五六等日—*erh shih wu lin têng jih*, the 25th and 26th days.

道光八九十一等年 *tao kuang pa ch'iu shih i têng nien*, the 8th, 9th and 11th years of Tao-kuang (274).\*

類 *lei*.

(10) 類, or 類 *lei*, kind, category, may be looked at as a sign of the plural when following certain nouns, as 畜類 *ch'u-lei*, domestic animals; 虫類 *chung-lei*, insects; 匪類 *fei-lei*, robbers, outlaws; 快丁類 *k'uai ting lei*, the *k'uai ting* (plural) (162).

輩 *pei*.

(11) 輩 or 輩 *pei*, generation, class, kind. 尊輩 *tsun pei* you, the honoured ones, *i.e.* those older than the speaker;

\*The character 等 *têng*, which as a substantive frequently occurs in the sense of "class" (頭等 *t'ou têng*, of the first class; 上等 *shang têng*, 下等 *hsia têng*, of the first, second class, etc.) or "degree" and as a verb means "to wait" (等候 *têng hou*, to wait), is very often used to pluralise and generalise. Its generalising force clearly appears in connection with the pronoun "this:" 此等 *tz'ü têng*, of this class, *i.e.* such, *talis.* Similarly, we have to explain certain expressions which, in the business style, quite commonly appear at the end of quotations. When the words used by another writer (or speaker) are quoted, the quotation is closed by adding the words 等語 *têng yü*, "such words;" similarly, a quotation, or the relation of facts contained in a report, may be closed by adding the words 等因 *têng yin*, "such arguments," 等由 *têng yu*, or 等情 *têng ch'ing*, "such circumstances," "such facts," or 等事 *têng shih*, "such matters;" if an accusation is the subject of the quotation, 等詞 *têng tz'ü*, "such charges;" after an enumeration of malpractices or nuisances, 等弊 *têng pi*, "such malpractices," etc., etc. Such concluding phrases need not be translated; they simply show that a quotation or an enumeration of facts, arguments, circumstances, charges, malpractices, etc., is concluded, and correspond to what in English writing would be expressed by inverted commas. If a plurality of arguments is alluded to in the concluding phrase, the character 各 *ko*, often precedes. *c.g.* 各等因 *ko têng-yin*, "all these," or "all such arguments." 等 *têng* also retains its generalising force in the phrase 不等 *pu têng*, after numerals, when the writer does not wish, or is not able, to exactly determine a quantity to be mentioned; translate "or;" "or so," etc.

二三尺至六七尺不等 *érh san ch'ih chíh liu ch'ih ch'ih pu têng*, three or four feet to six or seven feet.



卑輩 *pei pei*, the opposite of the former as a term of modesty : we, the low ones ; *i.e.* your juniors (*cf.* Williams, *Syllabic Dict.*, p. 670) ; 惡輩 *o pei*, the wicked ; 前輩 *ch'ien pei*, predecessors ; 後輩 *hou pei*, successors ; 忘義之輩 *wang-i chih pei*, the unjust ; 夷輩 *i pei*, barbarians, foreigners ; 我輩 *wo pei*, people of my kind, *i.e.* "we ;" 爾輩 *érh pei*, people of your kind, *i.e.* "you" (plural) ; 此輩 *ts'ü pei*, these people.

該 *kai* AND 所有 *so yu*.

(12) The terms 該 *kai*, frequently translated by "the said," "the proper," and 所有 *so yu*, usually omitted in translations, very often have a peculiar force somewhat corresponding to that of the definite article in ancient Greek or modern European languages. The article, both definite and indefinite, seems at the first glance to be a part of speech which may, without inconvenience, be given up entirely, of which fact the Latin language, one of the most perfect the West has known, is an eloquent proof. Still, where it exists, it is a great linguistic comfort as it were. In Greek as well as in the Teutonic and Romance languages, differences may be expressed by it which it would be either impossible or very hard to render in a Latin version. In many cases its exact translation would be immaterial and often spoil the rhythm of the language ; where it is of importance, however, the indefinite article finds its representative in certain indefinite pronouns, as *quidam*, *aliquis*, etc., or the numeral *unus*, while the definite article will in most cases be sufficiently, though somewhat too strongly, rendered by some demonstrative pronoun, as *hic*, *is*, or *ille*, the latter containing the linguistic origin of the article in the Romance languages.

How the necessity for a word like the definite article is felt in modern speech, may be observed by all who listen to the eloquence of some speaker of modern conversational

Latin, who will use more *ille's* in a sentence than Cicero would in a chapter. The same tendency to individualise nouns which has probably led to the gradual formation of the article may be occasionally observed in modern Chinese, both colloquial and written. This tendency, in connection with the entire absence of a word corresponding to our article, explains that over-frequent use made of the demonstrative pronoun 這個 *chei ko* in the Peking, or 呢的 *ni ti* in the Canton colloquial by all speakers who care more for distinctness than elegance.\* It would be hard to discover a similar tendency in the ancient written language, and this may account for the entire neglect this question has found at the hands of former grammarians. In the modern business style, however, I venture to observe, there are representatives of what in Greek, Hebrew, and the modern European languages would be expressed by the *definite article*.

This part of speech, in so far as it performs the service of individualising nouns, *i.e.* of distinguishing one or several individuals from others of the same category or kind, may be said to be employed in two classes of cases.

(13) If an individual or individuals already known or previously mentioned are to be distinguished from others of the same class not previously known to the reader, the definite article may serve to express the distinction; *e.g.* "Consul A. informed Captain B. that he could not comply with his request; and as *the* Consul had full authority to do so, there remained nothing for *the* Captain, but, etc." Here the definite article *the* in "*the* Consul" and "*the* Captain"

\* Something similar was apparently meant by Gonçalves on p. 129 of his *Arte China*, who, under the heading "*O Artigo*," in the grammatical part of this work, quotes the example: "a letra *ti* significa terra: 那個地字解說土," translating *na-ko ti-tzū* by "the letter *ti*."

expresses that "Consul A." and "Captain B." were previously mentioned, and that no other Consuls or Captains are meant. The definite article in such a case will, in the business style, be very frequently found to be expressed by the character 該 *kai* "to belong to; proper; what was spoken of, the aforesaid, the before-mentioned; that thing, the one, etc." (*Cf.* Williams, *Syll. Dict.*, p. 306.)

It will, of course, in many cases be found necessary to give this character its full force and translate: "the said," "the proper," "the respective," "this," "that," etc., as circumstances may require; but usually the definite article "*the*" will be found to be sufficient in rendering a word which in some documents occurs in nearly every sentence.

該府 *kai fu*, "the Prefect of the Department."

該守 *kai shou*, "the Prefect."

該縣 *kai hsien*, "the Magistrate."

該地方文武 *kai ti-fang wên wu*, the civil and military (authorities) of the place (220 col. 4).

該省地方官 *kai shêng ti-fang kuan*, "the local authorities of the province," or "of that province," *viz.* Fukien, previously mentioned (18 col. 3).

該處道臺 *kai ch'ü tao-t'ai*, "the Tao-t'ai of the place" or "of that place."

已<sup>1</sup>飭<sup>2</sup>該<sup>3</sup>領<sup>4</sup>事<sup>5</sup>官<sup>6</sup>—<sup>2</sup>*ch'ih* ordered <sup>1</sup>*i* (sign of the past: <sup>1</sup>*i*-<sup>2</sup>*ch'ih*) orders had been sent to <sup>3</sup>*kai* the <sup>4</sup>*ling*-<sup>5</sup>*shih*-<sup>6</sup>*kuan* consuls.

該火輪船 *kai huo-lun-ch'uan*, "the steamers" (previously mentioned); "these steamers."

It should be remarked that the character 該 *kai* is, by official etiquette, not allowed to be placed before the titles of superiors. The Emperor may say 該臣 *kai chên*, "the Minister," "the said Minister," or 該部 *kai pu*, "the Board," which board is understood to be known by readers.

hence "the proper board;" a Prefect may use the word when speaking of a District Magistrate, etc., but not *vice versâ*. (Cf. Wade's Note 19 to Paper 31.)

(14) If an individual or individuals are distinguished from others of the same class by some attribute (adjective, participle, relative clause, etc.) or otherwise, no matter whether or not previously mentioned, the definite article marks the distinction; e.g. "the circumstances attending the case;" "the articles of the Treaty;" "the buildings that were left behind," etc. The article in such cases is often found to be represented by the phrase 所有 *so-yu*, properly a short relative clause, "the so-and-so that there is," or "that there are," but hardly translatable as such. (Wade: "that which is," "whatsoever there be;" cf. Notes No. 23 in Paper 2, *Key*, p. 5, and No. 23 in Paper 9, *Key*, p. 12).

所<sup>1</sup>有<sup>2</sup> 剗<sup>3</sup> 飭<sup>4</sup> 管<sup>5</sup> 理<sup>6</sup> 口<sup>7</sup> 岸<sup>8</sup> 之<sup>9</sup> 甯<sup>10</sup> 紹<sup>11</sup> 台<sup>12</sup> 道<sup>13</sup> 公<sup>14</sup>  
文<sup>15</sup> —<sup>16</sup> 角<sup>17</sup> —<sup>1</sup>*so*-<sup>2</sup>*yu* THE <sup>14</sup>*kung* <sup>15</sup>*wén* <sup>16</sup>*i* <sup>17</sup>*chio* despatch  
(<sup>16</sup>*i*-<sup>17</sup>*chio*, classifier of "despatches," etc., denoting that there was but "one" despatch) <sup>3</sup>*cha*-<sup>4</sup>*ch'ih* ordering, conveying instructions for <sup>13</sup>*tao* the Tao-t'ai of <sup>10</sup>*ning* shao <sup>10</sup>*t'ai* Ning-po, Shao-Hsing and T'ai-chou <sup>9</sup>*chih* (relative pronoun): who <sup>5</sup>*kuan*-<sup>6</sup>*li* manages, is in charge of <sup>7</sup>*k'ou*-<sup>8</sup>*an* the port. "The letter of instructions he has written to the Intendants of the circuit of Ningpo, Shao-hsing, and T'ai-chou, who is Superintendent of Customs at the port in question" (4).

所<sup>1</sup>有<sup>2</sup> 現<sup>3</sup> 約<sup>4</sup> 五<sup>5</sup> 條<sup>6</sup> —<sup>1</sup>*so*-<sup>2</sup>*yu* the <sup>6</sup>*wu* five <sup>6</sup>*t'iao* articles of <sup>3</sup>*hsien* the present <sup>4</sup>*yüeh* treaty.

所<sup>1</sup>有<sup>2</sup> 審<sup>3</sup> 明<sup>4</sup> 定<sup>5</sup> 擬<sup>6</sup> 緣<sup>7</sup> 由<sup>8</sup> —<sup>1</sup>*so*-<sup>2</sup>*yu* the <sup>7</sup>*yüan*-<sup>8</sup>*yu* circumstances of <sup>3</sup>*shén*-<sup>4</sup>*míng* investigating and <sup>5</sup>*ting*-<sup>6</sup>*i* giving judgment. "The conclusions arrived at on investigation, and the sentences awarded." (Wade, 197; 295 col. 2.)

所<sup>1</sup>有<sup>2</sup>民<sup>3</sup>間<sup>4</sup>田<sup>5</sup>地<sup>6</sup>—<sup>1</sup>so-<sup>2</sup>yu the <sup>7</sup>t'ien-<sup>8</sup>t'í field-ground, i.e. cultivated ground <sup>4</sup>ch'ien at, amongst <sup>3</sup>mín the people (237).

所<sup>1</sup>有<sup>2</sup>查<sup>3</sup>明<sup>4</sup>江<sup>5</sup>蘇<sup>6</sup>地<sup>7</sup>方<sup>8</sup>—<sup>1</sup>so-<sup>2</sup>yu the <sup>7</sup>t'í <sup>8</sup>siang localities of <sup>5</sup>chiang <sup>6</sup>su Kiangsoo <sup>3</sup>ch'a <sup>4</sup>ming examined (238).

所<sup>1</sup>有<sup>2</sup>上<sup>3</sup>元<sup>4</sup>等<sup>5</sup>六<sup>6</sup>縣<sup>7</sup>—<sup>1</sup>so-<sup>2</sup>yu the <sup>6</sup>lin six <sup>7</sup>hsien districts <sup>3</sup>shang-<sup>4</sup>yüan Shang-yüan <sup>5</sup>t'ung, and others; "etc." (258).

所<sup>1</sup>有<sup>2</sup>章<sup>3</sup>程<sup>4</sup>列<sup>5</sup>後<sup>6</sup>—<sup>1</sup>so-<sup>2</sup>yu the <sup>3</sup>chang-<sup>4</sup>ch'eng regulations <sup>5</sup>lieh are given, <sup>6</sup>hou hereafter (110; 116, col. 11). The attribute of the noun "regulations" is not mentioned, but to be applied in mind as the context clearly shows that "regulations regarding the train-band system, etc." are meant.

(15) The numeral — *i*, one, the equivalent of which is, in certain Western languages, used as the indefinite article *a*, *an*, has in Chinese in certain combinations the force of the definite article, inasmuch as it individualises a noun as a special thing amongst many of its class, e.g.

至<sup>1</sup>甬<sup>2</sup>商<sup>3</sup>—<sup>4</sup>事<sup>5</sup>—<sup>1</sup>chih as to <sup>4</sup>i the <sup>5</sup>shih matter, case of <sup>2</sup>t'ung-<sup>3</sup>shang foreign trade, "in the matter of foreign trade," "regarding the subject of foreign trade" (3, col. 8): *i* here individualises the *shih*, matter, as one out of many matters having been the subject of correspondence previously.

The words — 案 *i an* preceded by a short recapitulation of the details of a case mean "in the case of....," "re" (32, col. 9; cf. 34, col. 11; 37, col. 7).

是<sup>1</sup>以<sup>2</sup>卑<sup>3</sup>府<sup>4</sup>示<sup>5</sup>內<sup>6</sup>將<sup>7</sup>團<sup>8</sup>練<sup>9</sup>—<sup>10</sup>層<sup>11</sup>附<sup>12</sup>於<sup>13</sup>保<sup>14</sup>甲<sup>15</sup>章<sup>16</sup>程<sup>17</sup>之<sup>18</sup>內<sup>19</sup>—<sup>1</sup>shih-<sup>2</sup>i therefore <sup>3</sup>pei-<sup>4</sup>fu the prefect <sup>6</sup>in <sup>5</sup>shih his proclamation <sup>12</sup>fu has inclosed <sup>7</sup>ch'ung (sign of the object) <sup>10</sup>i the <sup>11</sup>ts'ung scheme of <sup>8</sup>ts'uan-<sup>9</sup>lien train-bands <sup>13</sup>ts'ün-<sup>14</sup>chih <sup>17</sup>lei in <sup>11</sup>ao <sup>15</sup>chia <sup>14</sup>chang <sup>17</sup>ch'ung

the regulations respecting the tithing system (106, col. 1; cf. 332, col. 6; 342, col. 2). "The writer has appended the scheme of train-band organization to the regulations affecting the tithing system."

一事 *i shih* in the matter [of all that precedes in that sentence, *i.e.* *re so and so*]; see p. 27, col. 2.

冊後一頁 *ts'ê-hou i yeh* on the leaf following the list; "the last leaf of the volume." (Wade, 111, col. 9.)

君<sup>1</sup>臣<sup>2</sup> — 倫<sup>1-3</sup> *i* the <sup>1</sup>*lün* relation of, between <sup>1</sup>*chün* sovereign and <sup>2</sup>*ch'ên* subject.

### THE SUBJECT.

(16) The subject in a sentence is in the first instance distinguished by its position. It is not an arbitrary rule, but the natural run of human thought that makes us think of the subject first; for even in languages where position is by no means material in distinguishing the parts of speech, cases in which the subject stands behind are exceptions from the rule by which the *subject* is placed *before* the *verb* and the *object*.

南<sup>1</sup>洋<sup>2</sup>諸<sup>3</sup>番<sup>4</sup>不<sup>5</sup>能<sup>6</sup>爲<sup>7</sup>害<sup>8</sup> — <sup>1</sup>*nan*-<sup>2</sup>*yang*-<sup>3</sup>*chu*-<sup>4</sup>*fan* the foreigners of the Southern Sea (subject) <sup>5</sup>*pu*-<sup>6</sup>*ning* cannot <sup>7</sup>*wei* do <sup>8</sup>*hai* harm (314).

國<sup>1</sup>家<sup>2</sup>征<sup>3</sup>糧<sup>4</sup>以<sup>5</sup>養<sup>6</sup>兵<sup>7</sup>朝廷<sup>8</sup>設<sup>10</sup>官<sup>11</sup>以<sup>12</sup>衛<sup>13</sup>民<sup>14</sup> — <sup>1</sup>*kuo*-<sup>2</sup>*chia* the government (subject) <sup>3</sup>*ching* collects (verb) <sup>4</sup>*liang* land taxes (object) <sup>5</sup>*i* in order to <sup>6</sup>*yang* feed <sup>7</sup>*ping* the soldier: <sup>8</sup>*chao*-<sup>9</sup>*ting* the court (subject) <sup>10</sup>*she* establishes, appoints (verb) <sup>11</sup>*kan* mandarins (object) <sup>12</sup>*i* in order to <sup>13</sup>*wei* protect <sup>14</sup>*min* the people (443).

本<sup>1</sup>大<sup>2</sup>臣<sup>3</sup>自<sup>4</sup>當<sup>5</sup>如<sup>6</sup>期<sup>7</sup>前<sup>8</sup>往<sup>9</sup>該<sup>10</sup>處<sup>11</sup> — <sup>1</sup>*pin* I, the <sup>2</sup>*ta*-<sup>3</sup>*ch'ên* minister of state (subject) <sup>4</sup>*tsu* of course <sup>5</sup>*tang* must <sup>6</sup>*ch'ien*-<sup>7</sup>*wang* proceed to <sup>8</sup>*kai*-<sup>9</sup>*ch'u* the place (previously

mentioned) <sup>6</sup>*ju* according to, by <sup>7</sup>*ch'i* the appointed time. "It will be, of course, the Commissioner's duty to be at the place named, at the time specified" (15).

(17) In Chinese exceptions are only allowed when common sense excludes all misconception, as if we were to say in English "*a cake the boy eats*," instead of "*the boy eats a cake*." The object is sometimes placed before the subject at the head of the sentence, for the sake of emphasis. In a certain class of Imperial edicts for instance, specimens of which are very frequent in the *Peking Gazette*, examples of the following kind are of stereotyped occurrence:—

原<sup>1</sup> 告<sup>2</sup> 吳<sup>3</sup> 超<sup>4</sup> 宗<sup>5</sup> 該<sup>6</sup> 部<sup>7</sup> 照<sup>8</sup> 例<sup>9</sup> 解<sup>10</sup> 往<sup>11</sup> 備<sup>12</sup> 質<sup>13</sup>—  
 ("I, the Emperor, command that," or "Let," 著 *chō*, to be supplied from the preceding): Let <sup>6</sup>*kai* <sup>7</sup>*pu* the proper Board (subject) <sup>10</sup>*chieh*-<sup>11</sup>*wang* <sup>12</sup>*pei*-<sup>13</sup>*chih* forward for confrontation (verb) <sup>1</sup>*yüan*-<sup>2</sup>*kuo* <sup>3</sup>*wu*-<sup>4</sup>*ch'ao*-<sup>5</sup>*tsung*, the plaintiff Wu Ch'ao-tsung (object) <sup>8</sup>*chao*-<sup>9</sup>*li* according to law. "Let the proper Board, as the law requires, send the plaintiff forward to be confronted [with the accused]" (134; cf. 150, col. 11; 175, col. 8).

(18) If the same object belongs to different verbs with different subjects, as if we would say in English "heroes enjoy, cowards fear, the beat of the war drum," this kind of inversion is frequently resorted to in Chinese; the object, then, appears at the head of the sentence, but the verb is followed by 之 *chih*, "illud" "it," resuming it as it were at the proper place, e.g.

此<sup>1</sup> 種<sup>2</sup> 兇<sup>3</sup> 徒<sup>4</sup> 不<sup>5</sup> 但<sup>6</sup> 州<sup>7</sup> 縣<sup>8</sup> 疾<sup>9</sup> 之<sup>10</sup> 如<sup>11</sup> 仇<sup>12</sup> 吏<sup>13</sup> 胥<sup>14</sup>  
 尤<sup>15</sup> 畏<sup>16</sup> 之<sup>17</sup> 如<sup>18</sup> 虎<sup>19</sup>—<sup>3</sup>*hsiang*-<sup>4</sup>*tu* villains of <sup>1</sup>*te*-<sup>2</sup>*ō* this <sup>2</sup>*chung* class, i.e. this class of villains <sup>5</sup>*pu* not <sup>6</sup>*tan* only <sup>7</sup>*chou* the Chou Magistrates and <sup>8</sup>*hsien* the Hsien Magistrates <sup>9</sup>*chi* hate <sup>10</sup>*chih* them <sup>11</sup>*ju* like <sup>12</sup>*chou* enemies, <sup>13</sup>*li*-<sup>14</sup>*hsü* the clerks and writers <sup>15</sup>*ju* still more <sup>16</sup>*wei* fear <sup>17</sup>*chih* them <sup>18</sup>*ju*

like <sup>19</sup>*hu* tigers ; “not only do the magistrates hate this kind of villains like enemies, but the *yamên* writers even fear them like tigers” (265).

(19) Where the subject is clearly mentioned, as in the above examples, it is easy enough to recognise it. This is, however, not always the case. The subject is very frequently either to be supplied from the preceding or the general context, or the verb is an impersonal one, as “it is necessary to, etc.,” “one must ;” “one has, will, does, etc.,” thus leaving it entirely to the imagination of the reader who the doer of the action described may be. It is but natural that, with regard to this point, any attempt to find grammatical rules by way of analogy should prove a failure ; common sense and close attention to the logical run of the general context is the only recommendable guide. The same subject is often to be applied to several verbs, objects, etc., and may be the only one to be discovered in whole strings of sentences ; and here it should be noted that the Chinese are not over particular with regard to the logical connexion between the subject and its verb, just as we occasionally say in English “tea pays an Export Duty of two taels five candareens,” without considering that it is not the tea, but the merchant who pays the duty on it. Now this kind of anomaly is carried to the extreme in the business style. “A junk, laden with stones, crosses the sea, is seized by a cruiser, brought before the Magistrate, squeezed money, not yet released, applies for investigation and release of the men seized.” The subject in this case is partly the junk, partly its owner, who writes a petition regarding his ship.

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#### 由 *yu*, INTRODUCING THE LOGICAL SUBJECT.

(20) As peculiar to the business style, I have to mention here the expression of the “doer of an action,” not to say “sub-



ject of a sentence," by the preposition 由 *yu*, *alias* "from, by way of," if the subject is not inanimate, but a person. The literal explanation of the preposition *yu* in such cases is that it represents the Latin preposition *a* or *ab*, and the noun following it should be made to correspond to a noun in the ablative case in Latin; the verb should be explained as in the passive voice, and the object following it should, strictly speaking, be the nominative. If, in English, instead of "the Governor addresses the Consul," we were to say "by the Governor is addressed the Consul" (由本部院照會領事官 *yu pên-pu-yüan chao-hui ling-shih-kuan*), "the Consul" would, in the second example, become the grammatical subject; but the doer of the action expressed by the verb, the *logical* subject, as it were, would always be "the Governor."

Instances in which the literal meaning of 由 (*i.e.* *a* or *ab*, *cum ablativo*) may be retained in such sentences without inconvenience in translating are frequent enough (*cf.* 148, col. 4; 149, col. 3); but, as a practical rule, I would recommend to simply look at 由 *yu* as a sign of the subject, placed before nouns representing persons.

由<sup>1</sup>縣<sup>2</sup>約<sup>3</sup>束<sup>4</sup>工<sup>5</sup>書<sup>6</sup>—<sup>1</sup>*yu* <sup>2</sup>*hsien* the District Magistrate (will) <sup>3</sup>*güeh*-<sup>4</sup>*shu* restrain, keep in order <sup>5</sup>*kung*-<sup>6</sup>*shu* the clerks of the Works Department (29).

由<sup>1</sup>縣<sup>2</sup>發<sup>3</sup>給<sup>4</sup>腰<sup>5</sup>牌<sup>6</sup>護<sup>7</sup>照<sup>8</sup>—<sup>1</sup>*yu*-<sup>2</sup>*hsien* the District Magistrate <sup>3</sup>*fa*-<sup>4</sup>*chi* issues <sup>5</sup>*yao*-<sup>6</sup>*p'ai* belt-tickets and <sup>7</sup>*hu*-<sup>8</sup>*chao* passports. Wade:—"A belt-ticket and passport will then be issued to him by the District Magistrate" (103).

由<sup>1</sup>臬<sup>2</sup>司<sup>3</sup>林<sup>4</sup>則<sup>5</sup>徐<sup>6</sup>覆<sup>7</sup>審<sup>8</sup>—<sup>1</sup>*yu*-<sup>2</sup>*nieh*-<sup>3</sup>*ssü* <sup>4</sup>*lin* <sup>5</sup>*tsi*-<sup>6</sup>*hsü* the Commissioner of Justice Lin T'sé-hsü <sup>7</sup>*ju* again <sup>8</sup>*shên* tried the case.

由<sup>1</sup>府<sup>2</sup>審<sup>3</sup>明<sup>4</sup>—<sup>1</sup>*yu* <sup>2</sup>*fu* the Prefect of the Department <sup>3</sup>*shün*-<sup>4</sup>*ming* tried the case (223).

先<sup>1</sup>由<sup>2</sup>委<sup>3</sup>員<sup>4</sup>申<sup>5</sup>報<sup>6</sup>司<sup>7</sup>道<sup>8</sup>—<sup>2</sup>*yu* <sup>3</sup>*wei*-<sup>4</sup>*yüan* the Deputy (must) <sup>1</sup>*hsien* first <sup>5</sup>*shên*-<sup>6</sup>*pao* report to <sup>7</sup>*ssü* the high provincial authorities and <sup>8</sup>*tao* the Tao-t'ais (268).

由<sup>1</sup>雲<sup>2</sup>南<sup>3</sup>督<sup>4</sup>撫<sup>5</sup>用<sup>6</sup>文<sup>7</sup>照<sup>8</sup>會<sup>9</sup>該<sup>10</sup>國<sup>11</sup>王<sup>12</sup>—<sup>1</sup>*yu* <sup>4</sup>*tu* the Governor General and <sup>5</sup>*fu* the Governor of <sup>2</sup>*yün*-<sup>3</sup>*nan* Yünnan <sup>6</sup>*yung* using <sup>7</sup>*wén* characters <sup>8</sup>*chao*-<sup>9</sup>*hui* (should) address in a despatch <sup>12</sup>*wang* the king of <sup>10</sup>*kai* <sup>11</sup>*kuo* the country (previously mentioned). "The Governor General and Governor of Yünnan will address the king in writing" (376.)

由<sup>1</sup>該<sup>2</sup>處<sup>3</sup>給<sup>4</sup>耆<sup>5</sup>聯<sup>6</sup>名<sup>7</sup>稟<sup>8</sup>明<sup>9</sup>—<sup>1</sup>*yu* <sup>4</sup>*chün*-<sup>5</sup>*ch'i* the gentry of <sup>2</sup>*kai* <sup>3</sup>*ch'u* the place (previously mentioned) will <sup>6</sup>*lien* <sup>7</sup>*ming* subscribing names <sup>8</sup>*ping*-<sup>9</sup>*ning* petition, *i.e.*, will sign a petition (448).

已<sup>1</sup>由<sup>2</sup>本<sup>3</sup>關<sup>4</sup>部<sup>5</sup>另<sup>6</sup>造<sup>7</sup>純<sup>8</sup>銅<sup>9</sup>砵<sup>10</sup>碼<sup>11</sup>備<sup>12</sup>用<sup>13</sup>—<sup>2</sup>*yu*-<sup>3</sup>*pén*-<sup>4</sup>*kuan*-<sup>5</sup>*pu* I, the Superintendent of Customs <sup>1</sup> (sign of the past) have <sup>6</sup>*ling* separately, besides, <sup>7</sup>*ts'ao* made <sup>8</sup>*ch'un*-<sup>9</sup>*t'ung* solid copper <sup>10</sup>*ja*-<sup>11</sup>*ma* weights <sup>12</sup>*pei*-<sup>13</sup>*yung* to be ready for use (7; *cf.* Wade's note No. 13, in Paper 4, where 由 *yu* is explained as "through the instrumentality, by order of;" also "it has been left to me, as my duty").

Further examples:—224, col. 1 : 249, col. 10 : 257, col. 9 : 269, col. 1 : 296, col. 7.

(21) When the object in such sentences is expressed by 將 *chiang*, which is very often the case, though but few examples may be found for it in Wade's collection, we are, it appears, almost forced by the whole construction to look at 由 *yu* as a sign of the subject, at least from our practical European point of view. For, though we are quite at liberty to construe sentences in whatever way we choose, as long as the true meaning is left uninjured, it must not be forgotten that even 將 *chiang*, when introducing the object, is only a verb, and that, *e.g.* 由<sup>1</sup>府<sup>2</sup>將<sup>3</sup>犯<sup>4</sup>罰<sup>5</sup>罪<sup>6</sup> is with

equal, or better, right rendered: “*ʿfan* the criminal *ʿchiang* being taken *ʿyu* by *ʿju* the Prefect *ʿja-ʿtsui* is punished” than “*ʿyu ʿju* the Prefect (subject) *ʿja-ʿtsui* punishes *ʿchiang ʿfan* the criminal (object).” But since 將 *chiang* is by all foreign grammarians practically accepted as a sign of the object or accusative, I cannot help explaining 由 *yu* as a sign of the subject, with this restriction, however, that its original meaning, *a* or *ab eum ablativo*, may occasionally claim its right.

由<sup>1</sup> 各<sup>2</sup> 該<sup>3</sup> 道<sup>4</sup> 將<sup>5</sup> 犯<sup>6</sup> 發<sup>7</sup> 回<sup>8</sup>—*ʿyu* (marking the subject) *ʿkai* the proper, the respective *ʿko ʿtao* Tao-tais *ʿja ʿhui* sent back *ʿchiang ʿfan* the criminals (object) (147).

#### THE OBJECT.

(22) The object may be expressed either by position or by the use of auxiliary characters.

Wherever it is expressed by position *only*, the rule is that it should follow the verb, while the subject is to precede the verb. (Cf. Julien, *Syntaxe Nouvelle*, Vol I, p. 16.)

准<sup>1</sup> 照<sup>2</sup> 會<sup>3</sup>—*ʿchun* to receive (verb) *ʿchao-ʿhui* a despatch (object).

照<sup>1</sup> 會<sup>2</sup> 領<sup>3</sup> 事<sup>4</sup> 官<sup>5</sup>—*ʿchao-ʿhui* to address in a despatch (verb) *ʿting-ʿshih-ʿkuin* the Consul (object).

In the above two examples it is the relative position of the word *chao-hui* that makes it appear as a substantive (“a despatch”) or a verb (“to address in a despatch”) respectively.

國<sup>1</sup> 家<sup>2</sup> 養<sup>3</sup> 兵<sup>4</sup>—*ʿkwo ʿchia* the Government (subject) *ʿpang* feeds (verb) *ʿping* soldiers (object).

(23) If, after a verb meaning “to give to,” “to tell, to communicate to,” “to promise to,” etc., a substantive is to be added as corresponding to a noun in the *dative* case, the ruling position is as follows:

1. *Subject*, 2. *Verb*, 3. *Dative*, 4. *Object*. (Cf. Julien, p. 14.)

國<sup>1</sup> 家<sup>2</sup> 續<sup>3</sup> 給<sup>4</sup> 水<sup>5</sup> 勇<sup>6</sup> 口<sup>7</sup> 糧<sup>8</sup> 銀<sup>9</sup> 兩<sup>10</sup>—<sup>1</sup>*kuo*-<sup>2</sup>*chia* the Government (subject) <sup>3</sup>*hsü* <sup>4</sup>*chi* continuously gives (verb) <sup>5</sup>*shui*-<sup>6</sup>*yung* the marine soldiers (dative) <sup>7</sup>*k'ou*-<sup>8</sup>*liang* provisions and <sup>9</sup>*yin*-<sup>10</sup>*liang* money (object).

(24) Examples of this kind are, however, so rare, and the rule suffers so many exceptions in the business style, that common sense must again be resorted to as the safest guide. For cases not complying with the rule are frequent enough, especially where misconstruction is excluded by the nature of matters, *e.g.*

給<sup>1</sup> 文<sup>2</sup> 羅<sup>3</sup> 伯<sup>4</sup> 聘<sup>5</sup>—<sup>1</sup>*chi* to give (verb) <sup>2</sup>*wén* a letter (object) to <sup>3</sup>*lo*-<sup>4</sup>*po*-<sup>5</sup>*tan* Robert Thom (dative) (†); we may here consider the two terms *chi*, to give, and *wén*, letter, as having grown together and representing one verb, having “*lo-po-tan*” as its object, as if we were to say: “to letter-give Robert Thom.”

(25) The object is frequently placed at the head of the sentence for the sake of emphasis, as I have shown above.

該<sup>1</sup> 銀<sup>2</sup> 多<sup>3</sup> 少<sup>4</sup> 希<sup>5</sup> 示<sup>6</sup> 知<sup>7</sup> 以<sup>8</sup> 便<sup>9</sup> 如<sup>10</sup> 數<sup>11</sup> 付<sup>12</sup> 還<sup>13</sup>—<sup>1</sup>*hsi* please <sup>2</sup>*shih* <sup>3</sup>*chih* make known, let me know (verb) of <sup>4</sup>*kai* the <sup>5</sup>*yin* money <sup>6</sup>*to*-<sup>7</sup>*shao* the quantity, *i.e.* the amount of money due (object) <sup>8</sup>*i*-<sup>9</sup>*pien* in order that <sup>10</sup>*ju* <sup>11</sup>*shu* as per amount <sup>12</sup>*ju* <sup>13</sup>*huan* (it may be) refunded (402).

### 將 *chiang*, A SIGN OF THE OBJECT.

(26) Of auxiliary characters serving to mark the object, 將 *chiang*, “to take,” is the most prominent.\* It corresponds exactly to 把 *pa* (“to take” and sign of the object) of the Mandarin colloquial. (See Bazin, *Grammaire mandarine*, p. 67, and Edkins, *Mandarin Grammar*, p. 122.)

\* 將 *chiang* was a common sign of the object in the colloquial of the Yüan Dynasty, as may be observed in numerous examples in “*L'Orphelin de la Chine*,” a tragedy written in that style and translated by Julien. (*Syntaxe Nouvelle*, pp. 309-406).

The object introduced by 將 *chiang* always precedes the verb, but follows the subject. If the noun to be placed in the *accusative* by this auxiliary character is accompanied by attributes (genitive, adjective, relative clause, etc.) such attributes are placed between 將 *chiang* and the noun to which they belong.

該<sup>1</sup> 船<sup>2</sup> 必<sup>3</sup> 須<sup>4</sup> 將<sup>5</sup> 茶<sup>6</sup> 葉<sup>7</sup> 裝<sup>8</sup> 回<sup>9</sup> 香<sup>10</sup> 港<sup>11</sup>—<sup>1</sup>*kai* the (previously mentioned) <sup>2</sup>*chuan* ship <sup>3</sup>*pi*-<sup>4</sup>*hsü* must, <sup>8</sup>*chuang* loading <sup>2</sup>*chiang* <sup>6</sup>*ch'a*-<sup>7</sup>*teh* the tea (object) <sup>9</sup>*hui* return to <sup>10</sup>*hsiang*-<sup>11</sup>*chiang* Hongkong (17).

將<sup>1</sup> 車<sup>2</sup> 輛<sup>3</sup> 折<sup>4</sup> 回<sup>5</sup>—<sup>1</sup>*che* <sup>5</sup>*hui* they turned back <sup>1</sup>*chiang*-<sup>2</sup>*ch'ê*-<sup>3</sup>*liang* (their) carts (object) (49).

現<sup>1</sup> 將<sup>2</sup> 執<sup>3</sup> 照<sup>4</sup> 帶<sup>5</sup> 回<sup>6</sup> 本<sup>7</sup> 衙<sup>8</sup> 門<sup>9</sup>—(subject: “they,” to be supplied) <sup>1</sup>*hsien* now <sup>5</sup>*tai* <sup>6</sup>*hui* bring back to <sup>7</sup>*pên*-<sup>8</sup>*ya*-<sup>9</sup>*mên* my, the writer’s, Yamên <sup>2</sup>*chiang* <sup>3</sup>*ch’i*-<sup>4</sup>*chao* the passports (object) (49). The above is one of the very numerous examples in which we in vain look for a subject of the sentence: in such cases the passive will often be resorted to with advantage, as in Wade’s translation: “These passports were brought back to this Yamên.”

將<sup>1</sup> 被<sup>2</sup> 拿<sup>3</sup> 之<sup>4</sup> 人<sup>5</sup> 立<sup>6</sup> 卽<sup>7</sup> 釋<sup>8</sup> 放<sup>9</sup> 矣<sup>10</sup>—to <sup>6</sup>*li*-<sup>7</sup>*chi* at once <sup>2</sup>*shih*-<sup>3</sup>*fang* release <sup>1</sup>*chiang*-<sup>5</sup>*jên* the men (object) <sup>4</sup>*chih* (relative particle) who <sup>2</sup>*pei* (sign of the passive) were, had been <sup>2</sup>*na* seized <sup>10</sup> final particle, untranslatable: corresponding to a period (11). The relative <sup>2</sup>*pei* <sup>2</sup>*na* <sup>4</sup>*chih*, “who had been seized,” being an attribute of <sup>5</sup>*jên*, is placed between that word and <sup>1</sup>*chiang*, the sign of the object

(27) The object with the auxiliary character 將 *chiang* placed *before* the verb allows of another object being added *after* the verb in such cases where, *e.g.* in Latin, we use a double accusative, *i.e.* chiefly in connexion with verbs meaning “to declare as, to consider as,” etc.

將<sup>1</sup> 高<sup>2</sup> 地<sup>3</sup> 捏<sup>4</sup> 報<sup>5</sup> 低<sup>6</sup> 窪<sup>7</sup>—<sup>1</sup>*chiang* (sign of the object)

<sup>2</sup>*kao* altum <sup>3</sup>*ti* solum <sup>4</sup>*nich* falso <sup>5</sup>*pao* declarare <sup>6</sup>*ti-wa* humilem sc. solum; “to fraudulently return high land as low” (135).

(28) It has been remarked that 把 *pa* “to take” as a sign of the object is peculiar to the colloquial language. This does not, however, preclude its occurring in documents as a colloquial word, especially in the minutes of all kinds of enquiries when the very words used by a witness are given in his deposition, *e.g.*

求<sup>1</sup> 把<sup>2</sup> 我<sup>3</sup> 交<sup>4</sup> 本<sup>5</sup> 國<sup>6</sup> 在<sup>7</sup> 省<sup>8</sup> 英<sup>9</sup> 商<sup>10</sup> 收<sup>11</sup> 領<sup>12</sup>—<sup>1</sup>*chiu* I beg <sup>4</sup>*chiao* to hand <sup>2</sup>*pa*-<sup>3</sup>*wo* me <sup>11</sup>*shou* <sup>12</sup>*ling* over to <sup>9</sup>*ying* the British <sup>10</sup>*shang* merchants <sup>5</sup>*pén*-<sup>6</sup>*kuo* of my country <sup>7</sup>*tsai* in <sup>8</sup>*shéng* the province, or provincial capital. “I beg that I may be given into the hands of some English merchant residing at Canton” (6).

### 以 *i*, INTRODUCING THE OBJECT.

(29) The particle next in importance to 將 *chiang* as a mark of the object is 以 *i*, “to use.” It has ever been the pride of the late Professor Julien to have discovered, as it were, the power possessed by this word of marking the accusative, and the result of his researches may be found laid down on pp. 15 and 20—27 of his *Syntaxe Nouvelle* (Vol. I). While referring the student to his notes on the accusative as a chapter that may be read with especial advantage, I must state with regard to 以 *i* that, in the modern documentary style, its use as a sign of the object is not only more restricted but also somewhat different from that described by Julien. In the *Ku-wén* 以 *i* is used in the same manner as 將 *chiang* in the modern style, *i.e.* it introduces an object and, with it, precedes the verb.

以<sup>1</sup>天<sup>2</sup>下<sup>3</sup>與<sup>4</sup>人<sup>5</sup>—<sup>1</sup>*i um* <sup>2</sup>*t'ien*-<sup>3</sup>*hsia* imperi-(imperium) <sup>4</sup>*yü* dare <sup>5</sup>*jén* hominibus. (Julien, *l.c.*, p. 23.) “To give the empire to man.”\*

This, it appears, is the rule in the classical style, while examples where 以 *i* with the object *follow* the verb are exceptional, as the following :

分<sup>1</sup>人<sup>2</sup>以<sup>3</sup>財<sup>4</sup>—<sup>1</sup>*fēn* distribuere <sup>2</sup>*jén* hominibus <sup>3</sup>*i* as <sup>4</sup>*ts'ai* diviti-(divitias). (Julien, p. 24.) “To <sup>1</sup>*fēn* distribute, give <sup>2</sup>*jén* the men, people <sup>3</sup>*i* <sup>4</sup>*ts'ai* riches.”

In the business style, however, cases where the object, introduced by 以 *i*, *follows* the verb, are quite as frequent as the opposite construction is exceptional.

(30) The classical use is always retained in that very common phrase which is formed by the verb 爲 *wei* “to make, to consider as,” preceded by an accusative with 以 *i*. Just as the verb 報 *pao* in the example quoted above (paragraph 27: “*altum solum declarare humilem*”) the verb 爲 *wei* in this case has a two-fold object, and is thus comparable to the Latin phrases *facere aliquem aliquid*; *nominare, estimare, etc., aliquem aliquid*; *viz.*: 1. the immediate object (*aliquem*) and 2. the supplementary object (*aliquid*). In the Chinese phrase *i . . . wei . . .*, the immediate object, introduced by *i*, always precedes the verb *wei*, while the supplementary object follows it as an accusative by position.

以<sup>1</sup>妻<sup>2</sup>爲<sup>3</sup>妾<sup>4</sup>—<sup>1</sup>*i* <sup>2</sup>*ch'i* uxorem <sup>3</sup>*wei* facere <sup>4</sup>*ch'ieh* pellicem (object by position). “To treat a wife as a concubine” (187).

無<sup>1</sup>不<sup>2</sup>以<sup>3</sup>彈<sup>4</sup>壓<sup>5</sup>地<sup>6</sup>方<sup>7</sup>爲<sup>8</sup>囑<sup>9</sup>—The immediate object is, in this example, represented by a complete sentence, <sup>4</sup>*tan*-<sup>5</sup>*ya*-<sup>6</sup>*ti*-<sup>7</sup>*fang*, “to keep the country in order,” or “the

\* Julien's translation says “*imperium donare hominibus*!” this may be expressed in Latin by “*impero donare hominibus*,” without altering the sense. This latter form may serve as a key to the Chinese construction.

keeping in order of the country," which in Greek would be preceded by the neutral article  $\tau\acute{o}$ .

<sup>1</sup>Wu <sup>2</sup>pu not (that he does) not, i.e. he always does <sup>8</sup>wei make <sup>3</sup>i (sign of the object) <sup>4</sup>'an-<sup>5</sup>ya <sup>6</sup>ti-<sup>7</sup>fang the keeping in order of the country <sup>9</sup>chu an enjoinder (supplementary object, accusative by position). "He never fails to enjoin them (viz., the local authorities) to maintain order" (18).

以<sup>1</sup>遠<sup>2</sup>年<sup>3</sup>墳<sup>4</sup>墓<sup>5</sup>碑<sup>6</sup>記<sup>7</sup>爲<sup>8</sup>憑<sup>9</sup>—<sup>2</sup>yüan remoti <sup>3</sup>nien anni <sup>4</sup>i (sign of the object) <sup>4</sup>fén-<sup>5</sup>mu sepulcralem <sup>6</sup>pei-<sup>7</sup>chi inscriptionem <sup>8</sup>wei facere <sup>9</sup>p'ing argumentum; to claim land "on the ground of an old grave-stone inscription."

以 *i* and 爲 *wei* have in the sense of "to consider as," etc., grown so much together that the two words joined are used as a compound verb having the same sense.

曾<sup>1</sup>經<sup>2</sup>發<sup>3</sup>與<sup>4</sup>執<sup>5</sup>照<sup>6</sup>在<sup>7</sup>民<sup>8</sup>等<sup>9</sup>以<sup>10</sup>爲<sup>11</sup>永<sup>12</sup>遠<sup>13</sup>基<sup>14</sup>業<sup>15</sup>—<sup>5</sup>chi-<sup>6</sup>chao deeds <sup>1</sup>tsing-<sup>2</sup>ching (signs of the past) having been <sup>3</sup>ja-<sup>4</sup>yu issued, <sup>7</sup>tsai at, with, <sup>8</sup>min-<sup>9</sup>teng the petitioners <sup>10</sup>i-<sup>11</sup>wei were considered <sup>12</sup>chung-<sup>13</sup>yüan perpetual <sup>14</sup>chi-<sup>15</sup>geh proprietorships. "Deeds were issued which on the part of your Petitioners were regarded as assuring them proprietorship in perpetuity" (57).

(31) A construction similar to that formed by 以 *i* and 爲 *wei* is formed by 以 *i* and other verbs meaning to declare, etc.

以<sup>1</sup>多<sup>2</sup>報<sup>3</sup>少<sup>4</sup>—<sup>3</sup>pao to declare <sup>1</sup>i <sup>2</sup>to much (object) as <sup>4</sup>shao little (supplementary object), i.e. to understate the quantity of an article.

以<sup>1</sup>貴<sup>2</sup>報<sup>3</sup>賤<sup>4</sup>—<sup>3</sup>pao to declare <sup>1</sup>i-<sup>2</sup>kuei dear <sup>4</sup>chien as cheap, i.e. to understate the value of an article.

(32) This phrase 以 *i* . . . 爲 *wei* . . ., "to consider," etc., common though it is, appears to be one amongst very few instances of 以 *i* introducing the object *before* the verb, whereas cases in which the object, being expressed by *i*,



comes *after* the verb are frequent enough, more especially after the following classes of verbs :

1. Verbs conveying the sense of a communication, verbal or written, as "to tell, to report, to state, to write, to wish, to express hope, to promise, etc." The object, which appears either as an ordinary noun or still more frequently in the shape of a complete sentence, is after such verbs introduced by 以 *i*. Where the object is a sentence, this particle may be translated by "that, to the effect that," or be looked at as simply representing what we express by inverted commas, *i.e.* marking a quotation. This use of 以 *i* has become so common in the course of time that even nouns having the sense of such verbs may be followed by it, as "a letter to the effect that," which may be expressed by 函以 *han-i*, etc.

須<sup>1</sup> 告<sup>2</sup> 以<sup>3</sup> 經<sup>4</sup> 過<sup>5</sup> 之<sup>6</sup> 處<sup>7</sup> 務<sup>8</sup> 將<sup>9</sup> 執<sup>10</sup> 照<sup>11</sup> 呈<sup>12</sup> 驗<sup>13</sup> 不<sup>14</sup>  
得<sup>15</sup> 故<sup>16</sup> 意<sup>17</sup> 藏<sup>18</sup> 匿<sup>19</sup> 不<sup>20</sup> 交<sup>21</sup> 以<sup>22</sup> 符<sup>23</sup> 條<sup>24</sup> 約<sup>25</sup>—(When  
in future passports are issued to somebody) <sup>1</sup>*hsü* it is  
necessary <sup>2</sup>*kao* to say <sup>3</sup>*i* placing all that follows into the  
accusative case dependent upon <sup>2</sup>*kao*; translate: "that"  
<sup>7</sup>*chen* on the places <sup>6</sup>*chih* (sign of the genitive, here having  
the power of a relative pronoun) of <sup>4</sup>*ching* <sup>5</sup>*kuo* passing by  
(<sup>1</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> at the places through which he passes) <sup>8</sup>*sen* he  
must <sup>12</sup>*ch'eng* <sup>13</sup>*yen* deliver for examination <sup>9</sup>*chiang* (sign of  
the accusative) <sup>10</sup>*chi*-<sup>11</sup>*chao* the passport, and <sup>14</sup>*pu*-<sup>15</sup>*ti* must  
not <sup>16</sup>*ku*-<sup>17</sup>*i* intentionally <sup>18</sup>*ts'ang*-<sup>19</sup>*ni* conceal and <sup>20</sup>*pu* <sup>21</sup>*chiao*  
not deliver up, <sup>22</sup>*i* in order to <sup>23</sup>*pu* be in accordance with  
<sup>24</sup>*iao*-<sup>25</sup>*ch* the Treaty. "You must inform (the applicant  
for a passport) that, in conformity with the Treaty, he must  
produce his passport at the places through which he passes,  
and that he is not to keep it back" (50: cf. 20, col. 10;  
199, col. 7: 134, col. 1: 269, col. 8: "a proclamation to the  
effect that, etc.")

欲<sup>1</sup> 以<sup>2</sup> 個<sup>3</sup> 爾<sup>4</sup> 寫<sup>5</sup> 兒<sup>6</sup> 火<sup>7</sup> 輪<sup>8</sup> 船<sup>9</sup> 往<sup>10</sup> 來<sup>11</sup> 裝<sup>12</sup> 貨<sup>13</sup>—

<sup>1</sup>*yü* he wished <sup>2</sup>*i* converting all that follows into the object of <sup>1</sup>*yü*, to wish; translate: "that" <sup>7</sup>*huo*-<sup>8</sup>*lun*-<sup>9</sup>*ch'uan* the steamer <sup>3</sup>*ko*-<sup>4</sup>*êrh*-<sup>5</sup>*hsieh-êrh* "Corsair" <sup>10</sup>*wang*-<sup>11</sup>*lai* went to and fro, and <sup>12</sup>*chuang* carried <sup>13</sup>*huo* merchandise (16; cf. Wade's note to this example; also 25, col. 12).

2. In the case of verbs meaning "to teach" and "to examine" the matter taught and the object of the examination may follow the verb with 以 *i*.

教<sup>1</sup> 以<sup>2</sup> 漢<sup>3</sup> 書<sup>4</sup>—<sup>1</sup>*chiao* to teach <sup>2</sup>*i* (sign of the accusative) <sup>3</sup>*han* Chinese <sup>4</sup>*shu* books, literature.

教<sup>1</sup> 以<sup>2</sup> 清<sup>3</sup> 書<sup>4</sup>—<sup>1</sup>*chiao* to teach <sup>2</sup>*i*-<sup>3</sup>*ch'ing*-<sup>4</sup>*shu* Manchu literature. (Yungch'êng's Edict of 3rd year, 6th moon, 乙亥 day.)

試<sup>1</sup> 以<sup>2</sup> 文<sup>3</sup> 義<sup>4</sup>—<sup>1</sup>*shih* to examine <sup>2</sup>*i* (sign of the accusative, introducing the object of the examination) "in" <sup>3</sup>*wên*-<sup>4</sup>*i* the explanation of the text (207).

3. After the verbs meaning to accuse, to be guilty of, etc., the crime, which may be looked at as the object of the verb, may follow the verb *with* or *without* 以 *i*.

坐<sup>1</sup> 以<sup>2</sup> 罰<sup>3</sup>—<sup>1</sup>*tso* to be guilty of <sup>2</sup>*i* (denoting object of <sup>1</sup>*tso*) <sup>3</sup>*fa* punishment (348).

4. The verb 加 *chia*, "to add," in its original sense as well as when it means "to inflict" (as a punishment) is frequently followed by 以 *i* to denote the object. In like manner all verbs meaning "to inflict," "to punish by," "to condemn to" may be followed by an accusative, *with* or *without* 以 *i*.

加<sup>1</sup> 以<sup>2</sup> 洪<sup>3</sup> 湖<sup>4</sup> 異<sup>5</sup> 漲<sup>6</sup>—<sup>1</sup>*chia* add <sup>2</sup>*i* that, or the fact that [accedit quod] <sup>3</sup>*hung*-<sup>4</sup>*hu* the Hung Lake <sup>5</sup>*chang* is overflowing <sup>6</sup>*i* in an extraordinary manner. "In addition to this, besides, Lake Hung has risen to an unusual height" (230).

加<sup>1</sup> 以<sup>2</sup> 嚴<sup>3</sup> 防<sup>4</sup>—<sup>1</sup>*chia* to add <sup>2</sup>*i*-<sup>3</sup>*yen*-<sup>4</sup>*fang* strict watch, i.e. to be on one's guard (98).

加<sup>1</sup>以<sup>2</sup>刑<sup>3</sup>嚇<sup>4</sup>—<sup>1</sup>*chia* to inflict, apply <sup>2</sup>*i* (marking the object of <sup>1</sup>*chia*) <sup>3</sup>*hsing* <sup>4</sup>*ho* torture (214).

擬<sup>1</sup>以<sup>2</sup>枷<sup>3</sup>杖<sup>4</sup>—<sup>1</sup>*i* to sentence to <sup>2</sup>*i* (marking the object of <sup>1</sup>*i*) <sup>3</sup>*chia* the cangue and <sup>4</sup>*chang* flogging with the larger bamboo (141; cf. 135, col. 3).

應<sup>1</sup>擬<sup>2</sup>以<sup>3</sup>重<sup>4</sup>杖<sup>5</sup>發<sup>6</sup>落<sup>7</sup>—<sup>1</sup>*ying* it is necessary to <sup>2</sup>*i* award punishment of <sup>3</sup>*i* <sup>4</sup>*chung* <sup>5</sup>*chang* the heavy bamboo and <sup>6</sup>*fa*-<sup>7</sup>*lo* release (the offender after punishment). "He too should be sentenced to be beaten with the heavier bamboo; after which he will be discharged" (143).

The number of verbs, or of classes of verbs, allowing of a construction similar to the above could be easily increased by collecting a greater number of examples of the kind.

惟 *wei*. . . 是 *shih*. . .

(33) Julien, on page 28 of his *Syntaxe Nouvelle* (Vol. I), comments upon the word 是 *shih* as a sign of the accusative. He says: "Ce signe qui signifie ordinairement: *esse, rectum, verum, iste, hic, ita est*, m'a paru, dans certains cas, être une sorte de marque d'accusatif, ou plutôt comme un signe qui, placé avant un verbe final, nous autorise à regarder le mot ou les mots qui le précèdent comme régimes de ce verbe."

A similar construction may also be found in the business style, but the examples I have met with all have the restrictive 惟 *wei*, "only," before the object.

惟<sup>1</sup>中<sup>2</sup>人<sup>3</sup>杜<sup>4</sup>二<sup>5</sup>是<sup>6</sup>問<sup>7</sup>—<sup>1</sup>*wei* <sup>2</sup>*shih* (denoting the object) <sup>3</sup>*chung* <sup>4</sup>*jên*, the middle-man, go-between <sup>5</sup>*tu-er* Tu Ér-h (84, col. 5; cf. 85, col. 6; 80, col. 4; 76, col. 6).

民<sup>1</sup>等<sup>2</sup>白<sup>3</sup>當<sup>4</sup>惟<sup>5</sup>命<sup>6</sup>是<sup>7</sup>聽 —<sup>1</sup>*min*-<sup>2</sup>*t'ing* the men of the people, *i.e.* we, the petitioners (subject) <sup>3</sup>*tu*-<sup>4</sup>*n* of course <sup>5</sup>*t'ing* have to, are bound to <sup>6</sup>*ting* obey <sup>7</sup>*wei*-<sup>8</sup>*shih* (denoting the object) <sup>9</sup>*ming* orders (object) (58; cf. *Shihking* ii 5. 1. 4: 惟爾言是聽 "They only hearken to shallow words," Legge).

惟<sup>1</sup>利<sup>2</sup>是<sup>3</sup>嗜<sup>4</sup>—<sup>4</sup>*shih* to relish <sup>1</sup>*wei* <sup>3</sup>*shih* (denoting the object) <sup>2</sup>*li* gain-(object). “He was [only] desirous of gain.”

It appears that, in this class of examples, *wei* and *shih* enclose the term which has to be considered as the object of the verb following *shih*. (Cf. *Shuking* ii 5, 1. 4; ii 4. 5. 9; ii 4. 10. 5, quoted in the special treatise on the subject: *Die Partikel 惟 wei in Schu-king und Shi-king*, by Dr. Max Uhle; Leipzig, 1880.)

### THE GENITIVE.

Anteposition. 之 *chih*.

(34) Like the classical style, the business language has two modes of expressing the genitive case, *viz.* 1. position (anteposition), and 2. the use of the auxiliary character 之 *chih*.

The rule of position is that the noun to be placed in the genitive immediately precedes the term of which it is dependent. I shall in the course of these notes call this anteposition.\*

\* Anteposition does not serve exclusively to form the genitive, and seeing two nouns placed one before the other, it requires some practice to recognise whether the first be in the possessive case or not. If different nouns (*i.e.* expressions chiefly used as such, whether monosyllabic or polysyllabic) are placed one before the other, the following may be their mutual relation (*cf.* Schott, *Chines. Sprachlehre*, p. 54):

(a) They may represent a compound term, each having the same or a similar meaning as the whole expression taken together, *e.g.* 眼目 *yen-mu*, eye; 朋友 *p'êng-yu*, friend.

(b) They may represent separate terms and have to be connected by *and*, *e.g.* 督<sup>1</sup>撫<sup>2</sup>—<sup>1</sup>*tu* the Governor General, and <sup>2</sup>*fu* the Governor. 屋<sup>1</sup>宇<sup>2</sup>田<sup>3</sup>園<sup>4</sup>—<sup>1</sup>*nu*-<sup>2</sup>*yü* houses and <sup>3</sup>*t'ien*-<sup>4</sup>*yüan* land (63, col. 4). In certain cases such nouns may also have to be connected by *or*, as in 兄弟 *hsiang-ti* the elder *or* younger brother, or brothers.

(c) The first may be used as an adjective in so far as it makes the quality described by it attributable to the following noun, *e.g.* 輪船 *lun-chuan*, a wheel-ship, a steamer; 官名 *kuan-ming*, official style (3, col. 6); 洋商 *yang-shang*, an ocean merchant, *i.e.* a foreign merchant (6, col. 2).

(d) They may be in the relation of subject and predicate, the former always preceding in such a case, as in 民安 *min-an* the people are quiet, or at peace.

(35) Examples of genitives expressed by anteposition.

天<sup>1</sup>命<sup>2-2</sup>*ming* the decree of <sup>1</sup>*t'ien* heaven (84).

貴<sup>1</sup>國<sup>2</sup>巡<sup>3</sup>船<sup>4-3</sup>*hsün-ch'uan* the cruisers of <sup>1</sup>*kuei-2**kuo* your country (59).

各<sup>1</sup>關<sup>2</sup>監<sup>3</sup>督<sup>4-3</sup>*chien-tu* the Superintendents of <sup>1</sup>*ko-2**kuan* all Custom houses (296).

貴<sup>1</sup>大<sup>2</sup>臣<sup>3</sup>照<sup>4</sup>會<sup>5-4</sup>*chao-hui* the despatch of <sup>1</sup>*kuei-2**ta-3**ch'en* your Excellency (4).

本<sup>1</sup>月<sup>2</sup>初<sup>3</sup>旬<sup>4-3</sup>*ch'u* the first <sup>4</sup>*hsün* decade of <sup>1</sup>*pén* this <sup>2</sup>*yüeh* month (10).

It should be noted that three or more nouns placed one before the other may be dependent upon the following noun, or nouns, as genitives, *e.g.*

江<sup>1</sup>蘇<sup>2</sup>省<sup>3</sup>各<sup>4</sup>州<sup>5</sup>廳<sup>6</sup>縣<sup>7</sup>境<sup>8</sup>內<sup>9-9</sup>*nei* in the inside of, within <sup>8</sup>*ch'ing* the boundaries of <sup>4</sup>*ko* <sup>5</sup>*chou* <sup>6</sup>*t'ing* <sup>7</sup>*hsien* the Chou, Ting and Hsien districts of <sup>3</sup>*shêng* the province of <sup>1</sup>*chiang-2**su* Kiangsu (240).

(36) The second way of expressing the genitive is the affixing to a noun of the auxiliary character 之 *chih* which, in the written language, very nearly corresponds to 的 *ti* in the Mandarin Colloquial and 嘅 *ké* in the Canton Dialect, *e.g.*

徐<sup>1</sup>保<sup>2</sup>之<sup>3</sup>屋<sup>4</sup>宇<sup>5</sup>田<sup>6</sup>園<sup>7-4</sup>*wu-yü* the houses and <sup>6</sup>*t'ien-yüan* land <sup>3</sup>*chih* of <sup>1</sup>*hsü-2**pao* Hsü Pao (63).

(c) The second noun may be in apposition to the first, *e.g.* 周<sup>1</sup>字<sup>2</sup>*chou-tz'ü*, the word "chou" (205, col. 9); 樟<sup>1</sup>林<sup>2</sup>地<sup>3</sup>方<sup>4</sup>*chang-lin-ti-fang*, the place Chang-lin (5, col. 9); 全<sup>1</sup>權<sup>2</sup>字<sup>3</sup>樣<sup>4-2</sup>*tz'ü-yang* the expression <sup>1</sup>*ch'üan-2**ch'üan* "full powers" (3, col. 4).

If we look at such examples from the point of view of French grammar, we may easily unite this head with the following by translating, *e.g.* the last mentioned example by "l'expression de plein pouvoir."

(f) The first may be a genitive dependent upon the second. To distinguish whether in any particular case anteposition denotes the genitive or any of the other possibilities, common sense on the one hand, and the fixed usage of the language on the other, are the only guides. Common sense would, for instance, forbid our rendering the two characters 督撫 *tu-fu* by "the Governor of the Governor General;"

but it is the usage exclusively which tells us that 父<sup>1</sup>母<sup>2</sup>*fu-mu* does not mean "the mother of the father," but "father and mother."

年<sup>1</sup> 歲<sup>2</sup> 之<sup>3</sup> 豐<sup>4</sup> 歉<sup>5</sup>—the <sup>4</sup>*féng*-<sup>5</sup>*chien* abundance or scarcity, *i.e.* the prosperity <sup>3</sup>*chih* of <sup>1</sup>*nién*-<sup>2</sup>*sui* a year (116).

Both nouns, the one placed in the genitive as well as the independent one, may, of course, be accompanied by adjectives.

好<sup>1</sup> 心<sup>2</sup> 之<sup>3</sup> 德<sup>4</sup>—<sup>4</sup>*té* the virtue <sup>3</sup>*chih* of <sup>1</sup>*hao* <sup>2</sup>*hsin* a good heart (414).

今<sup>1</sup> 日<sup>2</sup> 之<sup>3</sup> 急<sup>4</sup> 務<sup>5</sup>—<sup>4</sup>*chi* <sup>5</sup>*wu* urgent business <sup>3</sup>*chih* of <sup>1</sup>*chin* <sup>2</sup>*jih* the present day. "The most pressing necessities of the time" (104, col. 9).

(37) 之 *chih* as a sign of the genitive may, or may not, be omitted, *i.e.* anteposition may, or may not, be used instead of the auxiliary character, without altering the sense. But if several genitives are made dependent upon each other, it is the rule that only the last be expressed by 之 *chih*, while all the preceding ones must be genitives by position. If a preposition precedes the noun, the genitive dependent upon the same is placed between the preposition and its noun, *e.g.*

於<sup>1</sup> 黑<sup>2</sup> 夜<sup>3</sup> 中<sup>4</sup>—<sup>1</sup>*yü* <sup>4</sup>*chung* in the middle of, in <sup>2</sup>*hei* <sup>3</sup>*yeh* the dark night (286; *cf.* 288, col. 9).

於<sup>1</sup> 進<sup>2</sup> 口<sup>3</sup> 之<sup>4</sup> 時<sup>5</sup>—<sup>1</sup>*yü* at <sup>5</sup>*shih* the time <sup>4</sup>*chih* of <sup>2</sup>*chin* <sup>3</sup>*k'ou* entering port (248, col. 2; *cf.* col. 11).

(38) Certain words corresponding to our prepositions, but which, as they are placed after the noun, should rather be called post-positions, may be said to govern the genitive, both by position and with 之 *chih*. These words may be looked upon as ablatives (locatives, etc.) of nouns expressing local, temporal, or other relations, such as 中 *chung* the middle, the inside, *ablative*: "in the inside;" if a genitive precedes, it receives the meaning "within, in, amongst," as 水<sup>1</sup> 中<sup>2</sup> <sup>2</sup>*chung* in the inside of <sup>1</sup>*shui* the water, *i.e.* "in the water." 內 *nei* the inside, within, in; 外 *wai*, the outside

outside, besides; 間 *chien*, in the place of, at; a time, at the time of, at, in; 後 *hou*, the after time, the after place, after, behind; 前 *ch'ien*, the former time, the place before, before; 上 *shang*, that which is above, above; 下 *hsia*, that which is below, below; perhaps even 以 *i*, "use," in the expressions 是以 *i* by the use of, *shih*, this, *i.e.* through this, by this, thereby, therefore, and 何以—*i* by the use of *ho* what, by what, whereby, wherefore.

身<sup>1</sup>家<sup>2</sup>內<sup>3</sup>—<sup>3</sup>*nei* in the inside <sup>2</sup>*chia* of the house <sup>1</sup>*shén* of myself, *i.e.* in my house (here: "to my house," 72, col. 6).

順<sup>1</sup>治<sup>2</sup>門<sup>3</sup>內<sup>4</sup>石<sup>5</sup>附<sup>6</sup>馬<sup>7</sup>大<sup>8</sup>街<sup>9</sup>—<sup>8</sup>*ta*-<sup>9</sup>*chieh* the street <sup>5</sup>*shih*-<sup>6</sup>*fu*-<sup>7</sup>*ma* *Shih-fu-ma* <sup>4</sup>*nei* inside <sup>1</sup>*shun*-<sup>2</sup>*chih*-<sup>3</sup>*mén* the Shun-chih Gate; "Shih-fu-ma Street inside Shun-chih Gate" (73, col. 7).

十<sup>1</sup>年<sup>2</sup>之<sup>3</sup>內<sup>4</sup>—<sup>4</sup>*nei* in the inside <sup>3</sup>*chih* of <sup>1</sup>*shih* ten <sup>2</sup>*nien* years, *i.e.* within ten years (164).

城<sup>1</sup>外<sup>2</sup>—<sup>2</sup>*wai* in the outside <sup>1</sup>*chéng* of the city, *i.e.* outside the city.

安定門外 *an-ting mén wai* outside the An-ting Gate (68: *cf.* 78, cols. 9 and 10).

數<sup>1</sup>百<sup>2</sup>里<sup>3</sup>之<sup>4</sup>外<sup>5</sup>—<sup>5</sup>*wai* in the outside <sup>4</sup>*chih* of <sup>1</sup>*shu* several <sup>2</sup>*pai* hundred <sup>3</sup>*li* *Li*, *i.e.* more than several hundred *Li* (20).

五<sup>1</sup>口<sup>2</sup>之<sup>3</sup>外<sup>4</sup>—<sup>4</sup>*wai* <sup>3</sup>*chih* outside, besides <sup>1</sup>*wu* <sup>2</sup>*k'ou* the five ports (21).

低<sup>1</sup>窪<sup>2</sup>間<sup>3</sup>—<sup>2</sup>*chien* at places <sup>1</sup>*ti* <sup>2</sup>*wa* of low ground, *i.e.* in low land or ground (258).

民<sup>1</sup>間<sup>2</sup>—<sup>2</sup>*chien* at the place <sup>1</sup>*min* of the people, *i.e.* with the people, among the people, a phrase which is very frequently used as simply meaning "the people," *e.g.*

所<sup>1</sup>有<sup>2</sup>民<sup>3</sup>間<sup>4</sup>田<sup>5</sup>地<sup>6</sup>—<sup>1</sup>*so*-<sup>2</sup>*yu* the <sup>5</sup>*t'ien*-<sup>6</sup>*ti* land of <sup>3</sup>*min*-<sup>4</sup>*chien* "among the people," *i.e.* the people (237: *cf.* 242, col. 9; 251, col. 4; 271, col. 11).

夜<sup>1</sup> 間<sup>2</sup>—<sup>2</sup>*chien* at the time <sup>1</sup>*yeh* of the night, *i.e.* at night time, during the night (73).

閏二月間 *jun érh-yüeh chien*, during the second intercalary month (154).

午間 *wu-chien*, at noon.

八<sup>1</sup>月<sup>2</sup>初<sup>3</sup>間<sup>1</sup>—<sup>4</sup>*chien* at, during <sup>3</sup>*ch'u* the beginning (*i.e.* the first ten days) <sup>1</sup>*pa* <sup>2</sup>*yüeh* of the eighth month (231).

夏間 *hsia-chien*, at summer time (234).

刑<sup>1</sup>部<sup>2</sup>後<sup>3</sup>—<sup>3</sup>*hou* behind, at the back of <sup>1</sup>*hsing*-<sup>2</sup>*pu* the Office of the Board of Punishments (12).

數<sup>1</sup>十<sup>2</sup>餘<sup>3</sup>命<sup>4</sup>之<sup>5</sup>多<sup>6</sup>—<sup>6</sup>*to* the quantity <sup>5</sup>*chih* of (*i.e.* AS MANY AS) <sup>3</sup>*yü* over <sup>1</sup>*shu* several times <sup>2</sup>*shih* ten <sup>2</sup>*ming* human lives (280; *cf.* 270, col. 5); but.

一百多人 *yì pai to jén* MORE than 100 men.

(39) These *postpositions* are frequently preceded by *prepositions*, and in such cases, according to the rule above explained, the genitive stands between the preposition and the noun representing the postposition. Thus 中 *chung* may be preceded by 在 *tsai*, in, at; 內 *nei*, by 於 *yü*, in, at; 外 *wai* by 除 *ch'u*, besides, etc.

在水中 *tsai-shui-chung*, within the water, under water (122; *cf.* 124, col. 3; 105, col. 12).

於<sup>1</sup>三<sup>2</sup>年<sup>3</sup>期<sup>4</sup>內<sup>5</sup>—<sup>1</sup>*yü*-<sup>5</sup>*nei* within <sup>4</sup>*ch'i* the limit <sup>2</sup>*san*-<sup>3</sup>*nien* of three years (80).

於<sup>1</sup>夾<sup>2</sup>衣<sup>3</sup>褲<sup>4</sup>內<sup>5</sup>—<sup>1</sup>*yü*-<sup>5</sup>*nei* in, within <sup>2</sup>*chia*-<sup>3</sup>*i*-<sup>4</sup>*k'u* double upper garments and trousers, *i.e.* clothes lined with bags. "Concealed in the lining of their upper garments or trousers" (103).

於<sup>1</sup>保<sup>2</sup>甲<sup>3</sup>章<sup>4</sup>程<sup>5</sup>之<sup>6</sup>內<sup>7</sup>—<sup>1</sup>*yü*-<sup>6</sup>*chih*-<sup>7</sup>*nei* in <sup>2</sup>*pao*-<sup>3</sup>*chia*-<sup>4</sup>*chang*-<sup>5</sup>*ch'eng* the regulations affecting the tithing system (106).

於<sup>1</sup>一<sup>2</sup>月<sup>3</sup>之<sup>4</sup>內<sup>5</sup>—<sup>1</sup>*yü*-<sup>4</sup>*chih*-<sup>5</sup>*nei* in, within <sup>2</sup>*yi*-<sup>3</sup>*yüeh* one month (221).



除<sup>1</sup>收<sup>2</sup>之<sup>3</sup>外<sup>4</sup>—<sup>1</sup>*ch'u*-<sup>4</sup>*wai* besides <sup>2</sup>*shou*-<sup>3</sup>*chih* what had been received,—“over and above what he had received” (55).

The phrase 除 ... 外, *ch'u ... wai*, is very frequently used to include complete sentences, with which form I shall deal on another occasion.

(40) The genitive by position as well as when formed by 之 *chih* is used for the expression of fractional numbers. This it appears is an elliptic form of a phrase like 十<sup>1</sup>分<sup>2</sup>之<sup>3</sup>—<sup>1</sup>*yi* one <sup>3</sup>*chih* of <sup>1</sup>*shih* ten <sup>2</sup>*fén* parts, *i.e.* one tenth (306); by omitting 分 *fén* the above fraction may be expressed by 十之一 *shih chih yi*=one tenth; 十之七八 *shih chih ch'i pa*=seven or eight tenths (253, col. 10; *cf.* 347, cols. 8 and 9).

(41) The relation between a genitive and the noun upon which it is dependent may seem to be inverted in Chinese, when compared to the usage of the English and other Western languages. We say “ten thousand kinds of difficulties,” the Chinese say “difficulties of ten thousand kinds;” they say “the plough-land of an inch” instead of “an inch of plough-land,” etc., as may be seen from the following examples.

萬<sup>1</sup>種<sup>2</sup>艱<sup>3</sup>難<sup>4</sup>—<sup>3</sup>*chien*-<sup>4</sup>*nán* difficulties <sup>1</sup>*wan* <sup>2</sup>*chung* of ten thousand kinds, *i.e.* “every sort of difficulty.”

—<sup>1</sup>寸<sup>2</sup>之<sup>3</sup>土<sup>4</sup>田<sup>5</sup>—<sup>4</sup>*tu* <sup>5</sup>*t'ien* the plough-land <sup>3</sup>*chih* of <sup>1</sup>*yi* <sup>2</sup>*ts'un* one inch, *i.e.* “an inch of plough-land” (124, col. 9).

(42) A personal pronoun placed in the genitive, either by position or with 之 *chih*, becomes a possessive pronoun.

伊 *i* he, she, etc.; 伊<sup>1</sup>父<sup>2</sup>—<sup>1</sup>*i* of him <sup>2</sup>*fu* the father, *i.e.* “his father” (399).

伊<sup>1</sup>之<sup>2</sup>勇<sup>3</sup>—<sup>1</sup>*i* <sup>2</sup>*chih* his <sup>3</sup>*yung* braves (398).

吾 *wu*, I, me, my ; 吾弟 *wu ti*, my younger brother, *i.e.* “you” in addressing a junior (330, col. 12; 336, col. 5).

吾兄 *wu hsiung*, my elder brother, *i.e.* “you” in addressing a senior (374, col. 3; 378, col. 12).

我 *wo* I, we. 我軍 *wo chün*, my troops; our troops (393, col. 10).

我中土 *wo chung t'u*, our middle land, our China (317).

我船 *wo ch'uan* our ships (320, col. 1; *cf.* 376, col. 10).

(43) The above examples represent cases in which the expression placed in the genitive consists of a single noun or term. We have now to proceed to such cases, very important in Chinese, in which ante-position or the use of 之 *chih* is resorted to, in order to express the genitive of a complete sentence. The genitive may in such cases come to express what in other languages is represented by temporal, relative, interrogative, etc., clauses, by the genitive of gerunds in Latin or by some other combined syntactical form of speech.

A similarity to the genitive of gerunds may be discovered in examples like the following :—

弭<sup>1</sup>盜<sup>2</sup>安<sup>3</sup>良<sup>4</sup>之<sup>5</sup>善<sup>6</sup>政<sup>7</sup>—<sup>6</sup>*shan* a good <sup>7</sup>*chéng* government measure <sup>5</sup>*chih* of, for <sup>1</sup>*mi* suppressing <sup>2</sup>*tao* robbers, and <sup>3</sup>*an* making easy <sup>4</sup>*liang* the good, loyal subjects; “the best of government measures for the repression of brigandage and the preservation unharmed of the well-disposed” (106).

安<sup>1</sup>民<sup>2</sup>之<sup>3</sup>良<sup>4</sup>法<sup>5</sup>—<sup>4</sup>*liang* a good <sup>5</sup>*fa* method <sup>3</sup>*chih* of, for <sup>1</sup>*an* making easy <sup>2</sup>*min* the people. “An excellent measure for the security of the people” (109, cols. 5 and 12; *cf.* 445, col. 8).

開<sup>1</sup>自<sup>2</sup>新<sup>3</sup>之<sup>4</sup>路<sup>5</sup>—<sup>1</sup>*k'ai* to open <sup>5</sup>*lu* the way <sup>4</sup>*chih* of <sup>3</sup>*hsin* renewing <sup>2</sup>*t'ü* one's self, *i.e.* “to give one a chance of amending” (113).

行<sup>1</sup>團<sup>2</sup>練<sup>3</sup>之<sup>4</sup>法<sup>5</sup>—<sup>5</sup>*fa* the method, system <sup>4</sup>*chih* of <sup>1</sup>*hsing* acting, working <sup>2</sup>*t'uan-lien* militia, train-bands (113).

無<sup>1</sup>買<sup>2</sup>食<sup>3</sup>鴉<sup>4</sup>片<sup>5</sup>烟<sup>6</sup>甘<sup>7</sup>結<sup>8</sup>—<sup>7</sup>kan-<sup>8</sup>chieh a bond for <sup>1</sup>wu not <sup>2</sup>mai buying and <sup>3</sup>shih smoking <sup>4</sup>ya-<sup>5</sup>p'ien-<sup>6</sup>yen Opium (236).

(44) A complete sentence made dependent upon a noun expressing time or a division of time, usually takes the place of what in Western languages is represented by a temporal clause, *e.g.*

徐<sup>1</sup>珍<sup>2</sup>家<sup>3</sup>被<sup>4</sup>盜<sup>5</sup>之<sup>6</sup>時<sup>7</sup>—<sup>7</sup>shih at the time <sup>6</sup>chih of <sup>3</sup>chia the house of <sup>1</sup>hsü-<sup>2</sup>chên Hsü Chên <sup>4</sup>pei-<sup>5</sup>tao suffering robbery, being robbed, *i.e.* “WHEN the house of Hsü Chên was robbed” (286; *cf.* 249, col. 8; 349, col. 4).

利<sup>1</sup>限<sup>2</sup>到<sup>3</sup>日<sup>4</sup>—<sup>4</sup>jih on the day of <sup>2</sup>hsien the limit of <sup>1</sup>li the interest <sup>3</sup>tao arriving, *i.e.* “WHEN the term for payment of interest had expired” (68).

委<sup>1</sup>員<sup>2</sup>查<sup>3</sup>報<sup>4</sup>之<sup>5</sup>後<sup>6</sup>—<sup>6</sup>hou in the after time <sup>5</sup>chih of <sup>1</sup>wei-<sup>2</sup>yüan the Wei-yüan's, the Deputy's <sup>3</sup>ch'ä-<sup>4</sup>pao reporting, *i.e.* “AFTER the Wei-yüan has reported” (268).

(45) Such nouns expressing time are very frequently preceded by a preposition or some other word having reference to them, when, by the rule above explained, the sentence (here representing a genitive) is placed between the noun and the preposition. Thus 時 *shih*, time, or 日 *jih*, day, may be connected with 於 *yü*, or 當 *tang*, at, in, or 臨 *lin*, expressing simultaneousness, or 每 *mei*, each, always; 後 *hou*, after time, may be connected with 於 *yü*, in, at, 自 *tsü*, from, since, 俟 *ssü*, to wait, waiting, hence “not until,” “as soon as,” “when”; etc.

於進口之時 “when entering port.”

當<sup>1</sup>價<sup>2</sup>昂<sup>3</sup>之<sup>4</sup>時<sup>5</sup>—<sup>1</sup>tang <sup>5</sup>shih at the time <sup>4</sup>chih of <sup>3</sup>ang the rising of <sup>2</sup>chia the price, *i.e.* WHEN the price rises (242).

每<sup>1</sup>於<sup>2</sup>對<sup>3</sup>仗<sup>4</sup>之<sup>5</sup>時<sup>6</sup>—<sup>1</sup>mei always <sup>2</sup>yü <sup>6</sup>shih at the time <sup>5</sup>chih of <sup>3</sup>tsü-<sup>4</sup>chang fighting, *i.e.* “WHENEVER fighting takes place” (397; *cf.* 248, col. 11).

於<sup>1</sup> 叅<sup>2</sup> 革<sup>3</sup> 後<sup>4</sup> 身<sup>5</sup> 故<sup>6</sup>—<sup>5</sup>*shén* <sup>6</sup>*ku* he died <sup>1</sup>*yü* in <sup>4</sup>*hou* the after time of <sup>2</sup>*ts'an* <sup>3</sup>*ko* the depriving of rank, *i.e.* “he died AFTER he had been deprived of his rank” (294).

自<sup>1</sup> 賣<sup>2</sup> 之<sup>3</sup> 後<sup>4</sup>—<sup>1</sup>*tzŭ* from <sup>4</sup>*hou* the after time <sup>3</sup>*chih* of <sup>2</sup>*mai* selling, “from the time of sale” (85; *cf.* 68, col. 11).

於<sup>1</sup> 到<sup>2</sup> 寧<sup>3</sup> 之<sup>4</sup> 日<sup>5</sup>—<sup>1</sup>*yü* at, on <sup>5</sup>*jih* the day <sup>4</sup>*chih* of <sup>2</sup>*tao* arriving <sup>3</sup>*ning* at Ningpo, “on (his) arrival at Ningpo” (4).

於<sup>1</sup> 洋<sup>2</sup> 船<sup>3</sup> 未<sup>4</sup> 經<sup>5</sup> 進<sup>6</sup> 口<sup>7</sup> 之<sup>8</sup> 前<sup>9</sup>—<sup>1</sup>*yü* in, at <sup>9</sup>*ch'ien* the foretime <sup>8</sup>*chih* of <sup>2</sup>*yang*-<sup>3</sup>*ch'uan* foreign vessels <sup>4</sup>*wei* not <sup>5</sup>*ching* (sign of the past) having <sup>6</sup>*chin* entered <sup>7</sup>*k'ou* port, *i.e.* “before foreign vessels have entered port” (248). Note the use of the negative particle <sup>4</sup>*wei* in the preceding sentence, an idiom of the Chinese language. The Chinese say “previous to the Southern Ocean's *not* being prohibited” instead of “previous to its being prohibited,” *i.e.* closed to trade.

南<sup>1</sup> 洋<sup>2</sup> 未<sup>3</sup> 禁<sup>4</sup> 之<sup>5</sup> 先<sup>6</sup>—<sup>6</sup>*hsien* in the foretime <sup>5</sup>*chih* of <sup>1</sup>*nan*-<sup>2</sup>*yang* the Southern Ocean's <sup>3</sup>*wei* not <sup>4</sup>*chin* being prohibited, *i.e.* “previous to the Southern Ocean being closed to emigration” (317).

未<sup>1</sup> 到<sup>2</sup> 之<sup>3</sup> 前<sup>4</sup> 二<sup>5</sup> 日<sup>6</sup>—<sup>4</sup>*ch'ien* in the foretime <sup>3</sup>*chih* of <sup>1</sup>*wei* not <sup>2</sup>*tao* arriving, <sup>5</sup>*érh* (by) two <sup>6</sup>*jih* days, *i.e.* “two days before his arrival” (339).

(46) The genitive (with or without 之 *chih*) of a complete sentence is very frequently employed to form what in Western languages would be expressed by a relative clause or a participial phrase.

未<sup>1</sup> 收<sup>2</sup> 之<sup>3</sup> 洋<sup>4</sup> 銀<sup>5</sup> 一<sup>6</sup> 千<sup>7</sup> 九<sup>8</sup> 百<sup>9</sup> 元<sup>10</sup>—the, <sup>6</sup>*yi*-<sup>7</sup>*ch'ien*-<sup>8</sup>*chia*-<sup>9</sup>*pai*, one thousand nine hundred <sup>10</sup>*yüan* dollars of <sup>4</sup>*yang*-<sup>5</sup>*yin* foreign money <sup>3</sup>*chih* of <sup>1</sup>*wei* not <sup>2</sup>*shou* receiving, *i.e.* “the 1,900 dollars which have not been received.” or “the 1,900 dollars still unpaid” (55; *cf.* 4, col. 12 : 21, col. 1 ; 101, col. 5 : 200, col. 7).

英<sup>1</sup>國<sup>2</sup>公<sup>3</sup>館<sup>1</sup>需<sup>5</sup>用<sup>6</sup>物<sup>7</sup>件<sup>8</sup>—<sup>7</sup>*wu* <sup>8</sup>*chien* articles (“that are to be,” expressed by position) <sup>5</sup>*hsu*-<sup>6</sup>*gung* used by <sup>1</sup>*ying* <sup>2</sup>*kuo* <sup>3</sup>*kung* <sup>4</sup>*kuan* the British Legation house, “Stores for the British Legation” (47).

毋<sup>1</sup>違<sup>2</sup>特<sup>3</sup>示<sup>1</sup>—<sup>3</sup>*t'é* a special <sup>4</sup>*shih* proclamation (“which” expressed by position) <sup>1</sup>*wu* must not <sup>2</sup>*wei* be disregarded (438).

(47) The relative pronoun 所 *so* is frequently added in such sentences without altering the position of words; it forms part of the sentence made dependent upon a noun by position or the use of 之 *chih*.

該<sup>1</sup>犯<sup>2</sup>係<sup>3</sup>其<sup>1</sup>所<sup>5</sup>生<sup>6</sup>之<sup>7</sup>子<sup>8</sup>—<sup>1</sup>*kai* the <sup>2</sup>*jan* criminal <sup>3</sup>*hsi* is, was <sup>8</sup>*ts'ên* the son <sup>5</sup>*so* <sup>7</sup>*chih* (expressing the relative connection :) whom <sup>4</sup>*ch'i* she <sup>6</sup>*shêng* had borne. “The homicide was her own born son” (203).

(48) To understand a relative clause formed by the combined use of 所 *so* and the genitive (by position or with 之 *chih*), it is important to know that the subject of the clause is placed before, and the verb after, the word 所 *so* (*cf.* Julien p. 96: “Monographie de So”), and that the noun upon which a relative clause is dependent, stands at the end. For instance:

糧<sup>1</sup>船<sup>2</sup>所<sup>3</sup>過<sup>4</sup>地<sup>1</sup>方<sup>6</sup>—does not mean: “the grain vessels which cross the place,” but: <sup>5</sup>*ti*-<sup>6</sup>*fang* the place, or places <sup>3</sup>*so* which <sup>1</sup>*liang*-<sup>2</sup>*ch'uan* the grain vessels <sup>4</sup>*kuo* cross, or pass: “the places crossed by the grain vessels” (280).

其<sup>1</sup>所<sup>2</sup>遺<sup>3</sup>兵<sup>1</sup>棧<sup>5</sup>等<sup>6</sup>房<sup>7</sup>—the <sup>1</sup>*ping* soldiers, and <sup>5</sup>*chan* godown <sup>6</sup>*ting* (expressing the plurality of kinds of houses, but here not generalising) <sup>1</sup>*fang* houses <sup>2</sup>*so* (in connection with the genitive by position) which <sup>4</sup>*ch'i* they <sup>3</sup>*i* left behind: *ie.* “the barracks and storehouses they left behind” (22; *cf.* 294, col. 2).

(49) The general relative pronoun 凡 *fan*, may stand at

the head of such a genitive, when the force of the Latin *quisquis* or *quicumque*, if not *omnis*, is to be given to the clause, as in,

凡<sup>1</sup>回<sup>2</sup>籍<sup>3</sup>之<sup>4</sup>人<sup>5</sup>—<sup>1</sup>*fan* <sup>4</sup>*chih* quicumque <sup>5</sup>*jén* homines <sup>2</sup>*hui* <sup>3</sup>*chi* domum redeunt; “any person who does return home” (130).

(50) The genitive (with or without 之 *chih*) of a complete sentence may express various relations which it would be difficult or impracticable to bring under any grammatical head, such as clauses containing indirect questions, or even clauses which, regular though they may seem to the Chinese mind, we cannot explain but as decidedly elliptic. The translation, of course, varies in all these cases and must often necessarily deviate from the literal text.

毋<sup>1</sup>論<sup>2</sup>何<sup>3</sup>處<sup>4</sup>之<sup>5</sup>兵<sup>6</sup>—<sup>6</sup>*ping* the soldiers <sup>5</sup>*chih* of <sup>1</sup>*wu*-<sup>2</sup>*lun* it does not matter <sup>3</sup>*ho* what <sup>4</sup>*ch’u* place, i.e. the soldiers of any place (98).

所<sup>1</sup>有<sup>2</sup>審<sup>3</sup>明<sup>4</sup>定<sup>5</sup>擬<sup>6</sup>緣<sup>7</sup>由<sup>8</sup>—<sup>1</sup>*so*-<sup>2</sup>*yu* the <sup>7</sup>*yüan*-<sup>8</sup>*yu* circumstances of <sup>3</sup>*shên*-<sup>4</sup>*ming* investigating and <sup>5</sup>*ting*-<sup>6</sup>*i* giving judgment, i.e. “particulars connected with the trial and award” (204; cf. 149, col. 1; 238, col. 12; 240, col. 7).

(51) A sort of elliptic construction becomes necessary and is very frequent if a law, a statute, an article of treaty, a rule or regulation is quoted, when the sentence shortly describing the contents of the law, statute, etc., is made dependent (by genitive with or without 之 *chih*) upon such words as 律 *lǜ* and 例 *lì*, law, statute, 款 *k’uan*, 條 *t’iao*, etc., article, paragraph, and others.

刑<sup>1</sup>部<sup>2</sup>引<sup>3</sup>子<sup>4</sup>毆<sup>5</sup>父<sup>6</sup>母<sup>7</sup>殺<sup>8</sup>者<sup>9</sup>凌<sup>10</sup>遲<sup>11</sup>處<sup>12</sup>死<sup>13</sup>律<sup>14</sup>  
—<sup>1</sup>*hsing*-<sup>2</sup>*pu* the Board of Punishment <sup>3</sup>*yin* adduce, quote, <sup>14</sup>*lǜ* the law (<sup>4</sup> to <sup>13</sup>representing the contents of the law, viz., that of) <sup>4</sup>*tz’* children, <sup>5</sup>*ou* beating <sup>6</sup>*fu* father or <sup>7</sup>*mu* mother, <sup>8</sup>*ché* those who <sup>8</sup>*sha* kill, <sup>10</sup>*ling*-<sup>11</sup>*ch’ih* being cut to pieces, <sup>12</sup>*ch’u* are

awarded <sup>13</sup>*ssü* death, execution. "The Board of Punishments cite the statute condemning any child, that gives a blow that proves fatal to father or mother, to death by slow degrees" (202).

照<sup>1</sup>威<sup>2</sup>偪<sup>3</sup>人<sup>4</sup>致<sup>5</sup>死<sup>6</sup>律<sup>7</sup>—<sup>1</sup>*chao* according to <sup>7</sup>*lū* the law (of, concerning, treating on, "holding out punishment for," or something of the kind) <sup>2</sup>*wei* <sup>3</sup>*ju* intimidating and urging, ill-using <sup>4</sup>*jén* a man <sup>5</sup>*chih* so that <sup>6</sup>*ssü* he die. "Under the statute punishing persons who occasion the death of others by deeds or words acting on their fears or feelings" (180).

照<sup>1</sup>盜<sup>2</sup>決<sup>3</sup>河<sup>4</sup>防<sup>5</sup>之<sup>6</sup>律<sup>7</sup>—<sup>1</sup>*chao* according to <sup>7</sup>*lū* the law <sup>6</sup>*chih* of, "against," <sup>2</sup>*tao* clandestinely, unlawfully <sup>3</sup>*chüeh* breaking open <sup>5</sup>*fang* the dykes of <sup>4</sup>*ho* rivers. "Under the law against unlawful opening of river works" (125; cf. 255, cols. 4 and 6; 180, col. 9; 196, cols. 9 and 10).

照<sup>1</sup>地<sup>2</sup>丁<sup>3</sup>錢<sup>4</sup>糧<sup>5</sup>例<sup>6</sup>—<sup>1</sup>*chao* according to <sup>6</sup>*li* the statute (of "regulating the collection of") <sup>2</sup>*ti*-<sup>3</sup>*ting* <sup>4</sup>*ch'ien*-<sup>5</sup>*liang* the Land Tax (106; cf. 180, col. 3; 432, col. 7; etc).

田<sup>1</sup>地<sup>2</sup>入<sup>3</sup>官<sup>4</sup>之<sup>5</sup>條<sup>6</sup>—<sup>6</sup>*tiao* a paragraph <sup>5</sup>*chih* of, "threatening, holding out," <sup>3</sup>*ju* <sup>4</sup>*kuan* confiscation of <sup>1</sup>*t'ien*-<sup>2</sup>*ti* the land (here of land, on which poppy was grown, 247, col. 2).

(52) As a general rule, complete sentences, more especially, when long and complicated, are in the business style, found to be made dependent (with or without 之 *chih*) upon certain abstract nouns, the translation of which, if not suppressed altogether, varies very much according to circumstances. Amongst the nouns most frequently used in the manner indicated, is 事 *shih*, affairs, matters. The example 通<sup>1</sup>商<sup>2</sup>之<sup>3</sup>事<sup>4</sup>—<sup>4</sup>*shih* matters <sup>3</sup>*chih* of <sup>1</sup>*t'ung*-<sup>2</sup>*shang* foreign trade,\* "treaty matters," (3, col. 5)—shows 事 *shih*

\* 通商 *t'ung-shang* is a technical term for all trade carried on under the treaties concluded between China and Foreign countries; hence

通商之事, "treaty matters," 通商各口, "the Treaty Ports."

in combination with a single term or noun, and in such cases it is easily rendered. It becomes almost untranslatable in the very common phrase 爲照會事, *wei chao-hui shih*, "in the matter of an official communication," which we may look upon as the stereotyped introductory sentence of all official documents. Documents, whether despatches between equals or officials of different rank, or petitions, proclamations, etc., are generally headed by the name and official title of the writer, or the writers if more than one, followed by a phrase corresponding to the above.

欽<sup>1</sup>差<sup>2</sup>大<sup>3</sup>臣<sup>4</sup>耆<sup>5</sup>爲<sup>6</sup>照<sup>7</sup>會<sup>8</sup>事<sup>9</sup>—the <sup>1</sup>*ch'in* Imperial <sup>2</sup>*ch'ai* envoy and <sup>3</sup>*ta*-<sup>4</sup>*ch'en* Minister of State <sup>5</sup>*ch'i* Ch'i (Kiying) <sup>6</sup>*wei* on behalf of <sup>7</sup>*shih* the affair of <sup>7</sup>*chao*-<sup>8</sup>*hui* a despatch,—which sentence may be looked at as the heading of the document and rendered: "A despatch from the Imperial Envoy, etc., Kiying." (3, col. 3; cf. 4, col. 6; 5, col. 8; 7, col. 8; etc.)

If the despatch in question is a reply to a despatch received from an equal, the term 照復 *chao-fu* appears in the place of 照會 *chao-hui* (10, col. 9; 12, col. 3; etc.); if a despatch from a superior to an inferior, the term 札行 *cha-hsing*; if a reply from a superior 札復 *cha-fu*; if a communication exchanged between Chinese officials of equal rank, 移咨 *i-tzu* (32, col. 4; 34, col. 4; 36, col. 3; etc.); if a communication sent by express, 飛移 *fei-i* (98, col. 5); if a proclamation, 曉諭 *hsiao-yü* (419, col. 12; 422, col. 10; 426, col. 12; 433, col. 1); 示遵 *shih-ts'un* (440 col. 11), and other terms descriptive of the kind of document issued.\* Additions containing allusions to the general purpose of the document or other extensions frequently appear between 爲 *wei* and 事 *shih*, e.g.

\* I do not enter here upon the terminology of official forms, such being not immediately connected with the subject in hand.



署<sup>1</sup>南<sup>2</sup>梅<sup>3</sup>縣<sup>4</sup>左<sup>5</sup>堂<sup>6</sup>施<sup>7</sup>爲<sup>8</sup>剴<sup>9</sup>切<sup>10</sup>曉<sup>11</sup>諭<sup>12</sup>以<sup>13</sup>防<sup>14</sup>  
火<sup>15</sup>患<sup>16</sup>事<sup>17</sup>—<sup>1</sup>*shu* the acting <sup>5</sup>*tso*-<sup>6</sup>*t'ang* left hall, *i.e.*  
Assistant Magistrate of <sup>4</sup>*hsien* the district of <sup>2</sup>*nan*-<sup>3</sup>*hai* Nan-  
hai <sup>7</sup>*shih* Shih (name) <sup>8</sup>*wei* <sup>17</sup>*shih* on account of the affair of  
(all that stands between <sup>8</sup>*wei* and <sup>17</sup>*shih*; *riz.*) <sup>9</sup>*kai*-<sup>10</sup>*ch'ieh* an  
urgent <sup>11</sup>*hsiao*-<sup>12</sup>*yü* proclamation <sup>13</sup>*i* in order to, for the pur-  
pose of <sup>14</sup>*fang* guarding against <sup>16</sup>*huan* the calamity of <sup>15</sup>*huo*  
fire, *i.e.* “the Assistant Magistrate Shih issues an urgent  
proclamation for the prevention of fire” (442; *cf.* 447, col. 12).

Similarly we find in the introductory sentence, or pre-  
amble as we may fitly call it, the phrase 爲<sup>1</sup>嚴<sup>2</sup>禁<sup>3</sup>事<sup>4</sup>, so  
and so, <sup>1</sup>*wei* on behalf of <sup>4</sup>*shih* an affair of <sup>2</sup>*yen* strictly <sup>3</sup>*chin*  
forbidding, *i.e.* issues a prohibitory notice, or as we may  
put it, “A prohibitory notice issued by so and so,” looking  
at all that proceeds 事 *shih* as a sort of heading of the  
document. (415; *cf.* 430, col. 2, where the word 爲 *wei*  
should be supplied in the text; 431, col. 7; 437, col. 6.)

爲<sup>1</sup>勸<sup>2</sup>諭<sup>3</sup>愚<sup>4</sup>民<sup>5</sup>事<sup>6</sup>—<sup>1</sup>*wei* on behalf of <sup>6</sup>*shih* an affair  
of <sup>2</sup>*ch'üan* exhorting and <sup>3</sup>*yü* addressing in a proclamation  
<sup>4</sup>*yu*-<sup>5</sup>*min* the stupid people, *i.e.* the ordinary people, the  
peasantry, those who are neither officials, nor soldiers, nor  
priests (423).

(53) The preamble introduced by 事 *shih* with or without  
爲 *wei* very frequently contains a short *résumé*, in the most  
concise terms, of the subject matter and general bearing of  
the document, more especially so in petitions, complaints, and  
certain memorials to the throne. Petitions, as a rule, begin  
with a statement concerning the person of the petitioner,  
usually giving his name, and often adding his age and the  
district he belongs to; then follows a short statement of the  
subject of the petition, the *docket*, as it were, included by  
the words 稟爲 *ping-wei*, petitioning on behalf, and 事 *shih*,  
an affair (of all that precedes).

具<sup>1</sup>稟<sup>2</sup>人<sup>3</sup>李<sup>4</sup>福<sup>5</sup>有<sup>6</sup>稟<sup>7</sup>爲<sup>8</sup>風<sup>9</sup>聞<sup>10</sup>來<sup>11</sup>歸<sup>12</sup>乞<sup>13</sup>給<sup>14</sup>  
 田<sup>15</sup>土<sup>16</sup>以<sup>17</sup>便<sup>18</sup>安<sup>19</sup>身<sup>20</sup>事<sup>21</sup>—the <sup>2</sup>*jén man* <sup>1</sup>*chü* <sup>2</sup>*ping*  
 presenting the petition or “who presents the petition,”  
<sup>li</sup>-<sup>5</sup>*fu*-<sup>6</sup>*yu* Li Fu-yu, <sup>7</sup>*ping* <sup>8</sup>*wei* petitions on behalf of <sup>21</sup>*shih*  
 an affair of <sup>15</sup>*ien*-<sup>16</sup>*t'u* land <sup>9</sup>*féng*-<sup>10</sup>*wén* being rumoured  
<sup>14</sup>*chi* to be given <sup>13</sup>*ch'i* (when) prayed, applied for <sup>11</sup>*lai*-<sup>12</sup>*kuei*  
 on coming <sup>17</sup>*i*-<sup>18</sup>*pien* in order to <sup>19</sup>*an* make comfortable, give  
 rest to <sup>20</sup>*shén* the body, one's person; “Li Fu-yu presents a  
 petition regarding land which is rumoured to be given to  
 immigrants on application for the purpose of settling  
 down” (62; cf. the preambles in papers Nos. 31 to 38).

(54) Such “dockets” may be found to appear at the head of despatches and all similar written communications.

爲<sup>1</sup>移<sup>2</sup>催<sup>3</sup>確<sup>4</sup>查<sup>5</sup>解<sup>6</sup>審<sup>7</sup>事<sup>8</sup>—(The prefect K<sup>uei</sup>-lien)  
<sup>1</sup>*wei* on behalf of <sup>8</sup>*shih* an affair of <sup>2</sup>*i*-<sup>3</sup>*ts'ui* urging by letter  
 the <sup>4</sup>*ch'üeh*-<sup>5</sup>*ch'a* truthfully enquiring and <sup>6</sup>*chieh*-<sup>7</sup>*shén*  
 forwarding verdict. This is the docket, as it were,  
 of a despatch “urging the sending forward of documents  
 containing the minutes of an investigation to be made and  
 judgment to be given” by the addressee (100). Matters  
 referred to the throne as in a memorial are similarly described  
 at the head of the document, as in the following examples:

奏<sup>1</sup>爲<sup>2</sup>遵<sup>3</sup>旨<sup>4</sup>審<sup>5</sup>明<sup>6</sup>定<sup>7</sup>擬<sup>8</sup>具<sup>9</sup>奏<sup>10</sup>事<sup>11</sup>—<sup>1</sup>*tson*  
 addressing the throne <sup>2</sup>*wei* on behalf of <sup>11</sup>*shih* an affair  
 of <sup>9</sup>*chü*-<sup>10</sup>*tson* presenting to the throne the <sup>5</sup>*shén*-<sup>6</sup>*ming*  
 investigation made and <sup>7</sup>*ting*-<sup>8</sup>*i* judgment given <sup>2</sup>*ts'un* obeying  
<sup>4</sup>*chih* the Emperor's pleasure. “Your Majesty's servants  
 address your Majesty; for that, in obedience to an Imperial  
 Rescript, a trial has been held, a sentence awarded, and  
 a report prepared thereon to Your Majesty” (134).

奏<sup>1</sup>爲<sup>2</sup>遵<sup>3</sup>旨<sup>4</sup>審<sup>5</sup>明<sup>6</sup>定<sup>7</sup>擬<sup>8</sup>恭<sup>9</sup>摺<sup>10</sup>仰<sup>11</sup>祈<sup>12</sup>聖<sup>13</sup>鑒<sup>14</sup>  
 事<sup>15</sup>—<sup>1</sup>*tson* addressing the throne <sup>2</sup>*wei* on behalf of <sup>15</sup>*shih* an  
 affair of <sup>11</sup>*yang*-<sup>12</sup>*ch'i* looking upward imploring the <sup>13</sup>*shéng*

sacred <sup>14</sup>*chien* mirror, glance on <sup>9</sup>*kung* <sup>10</sup>*ché* a respectful memorial on <sup>5</sup>*shén*-<sup>6</sup>*ming* an investigation made and <sup>7</sup>*ting*-<sup>8</sup>*i* judgment given <sup>3</sup>*ts'un* <sup>4</sup>*chih* in obedience to an Imperial Rescript, "Your Majesty's servant, etc.,—looking upward he implores the glance of your sacred Majesty upon a memorial reverently prepared, shewing that, in obedience to a Rescript of Your Majesty's, a trial has been satisfactorily concluded, and a sentence awarded" (150; cf. the preambles in papers Nos. 65 to 84).

(55) Among the abstract nouns upon which verbs or complete sentences are made dependent (by anteposition or the use of 之 *chih*), the following are, besides 事 *shih*, very commonly met with in the business style: 弊 *pi*, a malpractice, a nuisance; 思 *ssü*, thought; 心 *hsin*, intention; 虞 *yü*, calamity, danger; 計 *chi*, a contrivance, a measure, a plan; 際 *chi*, an occasion, a time (此際 *tz'ü chi*, this time); 勢 *shih*, condition; 舉 *chü*, an undertaking; 責 *tsé*, responsibility, duty; 由 *yu*, or 緣由 *yüan yu*, 端 *tuán*, and other terms of a similar meaning, viz. "circumstances, facts," 言 *yen*, words, mention. This list may be easily increased, and as examples abound in documents relating to business, I shall confine myself to illustrating a few.

彼<sup>1</sup>此<sup>2</sup>推<sup>3</sup>諉<sup>4</sup>之<sup>5</sup>弊<sup>6</sup>—<sup>6</sup>*pi* the malpractice <sup>5</sup>*chih* of <sup>1</sup>*pi* there and <sup>2</sup>*tz'ü* here (i.e. on either side) <sup>3</sup>*t'ui*-<sup>4</sup>*wei* backing out (158; cf. 118, col. 10; 165, col. 1; 249, col. 1; 265, col. 9; 430, col. 4).

孰<sup>1</sup>無<sup>2</sup>故<sup>3</sup>土<sup>4</sup>之<sup>5</sup>思<sup>6</sup>—<sup>1</sup>*shu* who <sup>2</sup>*wu* has not <sup>6</sup>*ssü* the thought *chih* of the <sup>3</sup>*ku* old <sup>4</sup>*t'u* country? "There is not one that has forgotten his old land" (130).

以<sup>1</sup>杜<sup>2</sup>其<sup>3</sup>圖<sup>4</sup>關<sup>5</sup>之<sup>6</sup>心—<sup>1</sup>*i* in order to <sup>2</sup>*tu* restrict <sup>3</sup>*ch'i* of them, their <sup>7</sup>*hsin* intention, inclination <sup>6</sup>*chih* of <sup>4</sup>*t'u*-<sup>5</sup>*tau* planning fights (282).

幸<sup>1</sup>無<sup>2</sup>衝<sup>3</sup>決<sup>4</sup>之<sup>5</sup>虞<sup>6</sup>—<sup>1</sup>*hsing* fortunately <sup>2</sup>*wu* there is (was) not <sup>6</sup>*yü* the calamity of <sup>3</sup>*ch'ung*-<sup>4</sup>*ch'üeh* a sudden rupture (of the river banks). "Happily, there has been no such calamity as a breach of either bank of the Yün Ho" (122, col. 5; cf. Wade's Note).

既<sup>1</sup>無<sup>2</sup>廢<sup>3</sup>業<sup>4</sup>之<sup>5</sup>虞<sup>6</sup>—<sup>1</sup>*chi* since <sup>2</sup>*wu* there is not <sup>6</sup>*yü* the calamity, inconvenience <sup>5</sup>*chih* of <sup>3</sup>*fei* abandoning, setting aside <sup>4</sup>*ieh* the pursuit of business (421; cf. 171, col. 1; 448, col. 3.)

(56) The verb 思 *ssĩ*, to think, is, in one of the foregoing examples, made into an abstract noun, and what ought to be the object of the verb is made dependent upon this verbal noun by using the genitive. This kind of circumlocution is by no means rare in the business style and is easily understood after some practice, *e.g.*

因<sup>1</sup>貴<sup>2</sup>大<sup>3</sup>臣<sup>4</sup>來<sup>5</sup>文<sup>6</sup>有<sup>7</sup>福<sup>8</sup>州<sup>9</sup>民<sup>10</sup>情<sup>11</sup>甚<sup>12</sup>是<sup>13</sup>相<sup>14</sup>安<sup>15</sup>之<sup>16</sup>說<sup>17</sup>—<sup>1</sup>*yin* because <sup>5</sup>*lai*-<sup>6</sup>*wén* in the despatch of <sup>2</sup>*kuei*-<sup>3</sup>*ta*-<sup>4</sup>*ch'én* your Excellency <sup>7</sup>*yu* there is <sup>17</sup>*shuo* the speaking, the mention made <sup>15</sup>*chih* of <sup>11</sup>*ch'ing* the condition of <sup>9</sup>*fu*-<sup>10</sup>*chou* <sup>10</sup>*min* the people of Fu-chou <sup>13</sup>*shih* being <sup>12</sup>*shén* very much <sup>14</sup>*hsiang* mutually <sup>15</sup>*an* peaceful, *i.e.* "because, in your despatch, you mention that the people of Foochow are quite peacefully disposed" (18).

The verb 言 *yen*, to speak, is very frequently employed like 說 *shuo*, in the preceding example; so are various other verbs, the substantival use of which gives the construction of the clause a peculiar idiomatic turn.

#### THE DATIVE.

(57) Where it is at all necessary to use a dative, it is done either by position, or by the use of certain prepositions. The position of the dative has been shown above. As a rule verbs involving the giving, communicating, telling, etc., are

followed by an immediate object (accusative) representing the object given, communicated, etc., and a dative, representing the person to whom it is given, communicated, etc. The rule, with regard to the position of the two cases dependent upon the verb, has been shown to be that the dative precedes the accusative.

竊身於同治三年三月初一日憑中人管賢士  
借給宛平縣吳家莊民人吳良紋銀一百兩  
“Petitioner humbly states that on the 1st day of the 3rd moon of the 3rd year of T'ung Chih, upon the representation of Kuan Hsien-shih, who acted as negotiator of the loan, he lent the sum of 100 Taels good silver (or sycee) to Wu Liang, a native of Wu Chia Chuang in the district of Wan-p'ing” (68).

(58) The accusative, of course, precedes both the verb and the dative when it is expressed by 將 *chiang*.

懇<sup>1</sup>將<sup>2</sup>徐<sup>3</sup>保<sup>4</sup>之<sup>5</sup>屋<sup>6</sup>宇<sup>7</sup>田<sup>8</sup>園<sup>9</sup>給<sup>10</sup>予<sup>11</sup>蟻<sup>12</sup>等<sup>13</sup>居<sup>14</sup>  
住<sup>15</sup>耕<sup>16</sup>種<sup>17</sup>—(Petitioners) <sup>1</sup>*k'én* pray to <sup>10</sup>*chi*-<sup>11</sup>*yü* give  
(verb) <sup>12</sup>*i*-<sup>13</sup>*téng* them, the petitioners (dative) <sup>2</sup>*chiang* (sign of  
the accusative) <sup>6</sup>*wu*-<sup>7</sup>*yü* the house and <sup>8</sup>*t'ien*-<sup>9</sup>*yüan* garden  
<sup>5</sup>*chih* of <sup>3</sup>*hsü*-<sup>4</sup>*pao* Hsü Pao <sup>14</sup>*chü*-<sup>15</sup>*chu* to live in and <sup>16</sup>*k'eng*-  
<sup>17</sup>*chung* plough and plant, *i.e.* carry on agriculture. “They  
would implore [Your Excellency] to bestow on your  
Petitioners the house and land [left by] Hsü Pao” (63).

(59) The most common preposition used for the expression of the dative, in the business style, is 與 *yü*, properly a verb meaning “to give;” hence it is used after all verbs involving a communication, real or verbal, and often corresponds to 給 *kei* of the mandarin colloquial.

賣<sup>1</sup>與<sup>2</sup>李<sup>3</sup>九<sup>4</sup>老<sup>5</sup>爺<sup>6</sup>—<sup>1</sup>*mai* to sell <sup>2</sup>*yü* to <sup>5</sup>*lao*-<sup>6</sup>*yeh* Mr.  
<sup>3</sup>*li*-<sup>4</sup>*chiu* Li Chiu (85; *cf.* 82, col. 12; 83, col. 11).

交與 *chiao yü*, to hand over, to give “to” (382. col. 7).

該<sup>1</sup> 處<sup>2</sup> 地<sup>3</sup> 保<sup>4</sup> 與<sup>5</sup> 身<sup>6</sup> 家<sup>7</sup> 送<sup>8</sup> 信<sup>9</sup>—<sup>3</sup>*ti*-<sup>4</sup>*pao* the Ti-pao (policeman) of <sup>1</sup>*kai* the <sup>2</sup>*ch'u* place <sup>8</sup>*sung* sent <sup>9</sup>*hsin* a letter, "word," <sup>5</sup>*yü* to <sup>6</sup>*shén* my <sup>7</sup>*chia* family (69). Note that the dative here precedes the verb.

(60) As in Greek, verbs or adjectives expressing sameness similarity, accordance, etc., and their opposites, are connected with the dative case, the person or object compared being preceded by the particle 與 *yü*.

與<sup>1</sup> 該<sup>2</sup> 弁<sup>3</sup> 等<sup>4</sup> 所<sup>5</sup> 稟<sup>6</sup> 署<sup>7</sup> 同<sup>8</sup>—<sup>7</sup>*lio* on the whole <sup>8</sup>*t'ung* the same <sup>1</sup>*yü* as <sup>5</sup>*so* that which <sup>2</sup>*kai* the said <sup>3</sup>*pien*-<sup>4</sup>*têng* officers <sup>6</sup>*ping* state; "being on the whole identical with what those officers stated" (394).

與<sup>1</sup> 原<sup>2</sup> 議<sup>3</sup> 不<sup>4</sup> 符<sup>5</sup>—<sup>4</sup>*pu* not <sup>5</sup>*fu* agreeing <sup>1</sup>*yü* with <sup>2</sup>*yüan* the original <sup>3</sup>*i* understanding (56).

與<sup>1</sup> 良<sup>2</sup> 民<sup>3</sup> 無<sup>4</sup> 異<sup>5</sup>—<sup>4</sup>*wu* not having <sup>5</sup>*i* difference, i.e. not different <sup>1</sup>*yü* from <sup>2</sup>*liang* good <sup>3</sup>*min* people, subjects; "being well disposed like other good subjects" (308).\*

(61) The preposition 向 *hsiang*, "towards," often expresses relations of a noun which correspond to the dative, sometimes also to the accusative case, especially before verbs implying a communication, real or verbal, such as "to say, to state, to ask for, to blame" or "to beat, to strike."

彭<sup>1</sup> 德<sup>2</sup> 州<sup>3</sup> 向<sup>4</sup> 孫<sup>5</sup> 惟<sup>6</sup> 鑾<sup>7</sup> 回<sup>8</sup> 復<sup>9</sup>—<sup>1</sup>*p'êng*-<sup>2</sup>*té*-<sup>3</sup>*chou* P'êng Té-chou <sup>8</sup>*hui* returned, carried back <sup>9</sup>*fu* the answer <sup>4</sup>*hsiang* to <sup>5</sup>*sun*-<sup>6</sup>*wei*-<sup>7</sup>*luan* Sun Wei-luan (178).

向<sup>1</sup> 張<sup>2</sup> 餘<sup>3</sup> 祥<sup>4</sup> 告<sup>5</sup> 述<sup>6</sup>—He <sup>5</sup>*kao*-<sup>6</sup>*shu* reported <sup>1</sup>*hsiang* to <sup>2</sup>*chang* <sup>3</sup>*yü*-<sup>4</sup>*hsiang* Chang Yü-hsiang (200).

\* In the case of 異 *i*, "different from," and the cognate terms, the object compared may also be preceded by 於 *yü*, which corresponds to the Latin *quam* after comparatives, e.g. 異<sup>1</sup> 於<sup>2</sup> 常<sup>3</sup> 年<sup>4</sup>—<sup>1</sup>*i* different <sup>2</sup>*yü* from <sup>3</sup>*ch'ang* ordinary <sup>4</sup>*nien* years (122). Note that 於 *yü* follows, while 與 *yü* precedes, the term of comparison. The example given above might also read 無異於良民, without the sense being different.

向<sup>1</sup>父<sup>2</sup>捏<sup>3</sup>稱<sup>4</sup>—He <sup>3</sup>*nich* falsely <sup>4</sup>*ch'êng* stated <sup>1</sup>*hsiang* to <sup>2</sup>*fu* his father (200).

向<sup>1</sup>其<sup>2</sup>查<sup>3</sup>問<sup>4</sup>—il <sup>1</sup>*hsiang* <sup>2</sup>*ch'i* leur <sup>3</sup>*ch'a-wên* demanda, viz., le passe-port; “he asked them for the passport” (48).

向<sup>1</sup>往<sup>2</sup>來<sup>3</sup>行<sup>4</sup>路<sup>5</sup>之<sup>6</sup>人<sup>7</sup>乞<sup>8</sup>討<sup>9</sup>錢<sup>10</sup>文<sup>11</sup>—<sup>8</sup>*ch'i-t'ao* demander <sup>7</sup>*jên* aux hommes (dative) <sup>2</sup>*wang* <sup>3</sup>*lai* <sup>4</sup>*hsing* <sup>5</sup>*lu* <sup>6</sup>*chih* passant par le chemin <sup>10</sup>*ch'ien* <sup>11</sup>*wên* des sapèques. “Vorübergehenden (dative) Geld abverlangen” (431; cf. 289, col. 3; 209, col. 3; 199, col. 9; 211, col. 5; 189, col. 11; 184, cols. 3 and 7; 192, col. 10).

(62) It is under this head, too, that I have to mention the verbs meaning “to borrow,” as money, the person *from* whom the money, etc., is borrowed being introduced with 向 *hsiang*, before the verb. In this case *hsiang* does not, in English, correspond to either dative or accusative, but simply indicates verbal communication necessitating an approach.

向<sup>1</sup>李<sup>2</sup>祥<sup>3</sup>借<sup>4</sup>用<sup>5</sup>錢<sup>6</sup>文<sup>7</sup>—he <sup>4</sup>*chieh* borrowed <sup>5</sup>*ying* for use <sup>6</sup>*ch'ien* <sup>7</sup>*wên* money <sup>1</sup>*hsiang* from <sup>2</sup>*li* <sup>3</sup>*hsiang* Li Hsiang; “asked Li Hsiang to lend him some money” (177).

向<sup>1</sup>伊<sup>2</sup>嫂<sup>3</sup>借<sup>4</sup>取<sup>5</sup>燈<sup>6</sup>油<sup>7</sup>不<sup>8</sup>給<sup>9</sup>—he <sup>4</sup>*chieh* <sup>5</sup>*ch'ü* borrowed <sup>1</sup>*hsiang* from <sup>2</sup>*i* his <sup>3</sup>*sao* elder brother's wife <sup>6</sup>*téng-yu* lamp-oil, and <sup>8</sup>*pu* <sup>9</sup>*chi* was not given, did not receive it. “Being refused some lamp-oil that he asked from his elder brother's wife” (202; cf. 223, col. 9; 224, col. 6).

(63) In order to commit the act of striking, etc., one has to bodily approach the object; hence the use of 向 *hsiang* in connection with such verbs.

向<sup>1</sup>門<sup>2</sup>官<sup>3</sup>揮<sup>4</sup>鞭<sup>5</sup>毆<sup>6</sup>打<sup>7</sup>—They <sup>4</sup>*hui* <sup>5</sup>*pien* horse-whipped and <sup>6</sup>*ou* <sup>7</sup>*ta* violently assailed <sup>1</sup>*hsiang* <sup>2</sup>*mên* <sup>3</sup>*kuan* the gate officer (49).

取<sup>1</sup>土<sup>2</sup>坯<sup>3</sup>向<sup>4</sup>白<sup>5</sup>葛<sup>6</sup>氏<sup>7</sup>擲<sup>8</sup>毆<sup>9</sup>—He <sup>1</sup>*ch'ü* picked up <sup>2</sup>*t'u* <sup>3</sup>*p'ei* a clod and <sup>8</sup>*chih* <sup>9</sup>*ou* flung it violently <sup>4</sup>*hsiang* at <sup>7</sup>*shih* the (married) woman <sup>5</sup>*pai* <sup>6</sup>*ko* Pai Ko (202).

In the above example 向 *hsiang* is used in its proper meaning as a preposition, *viz.* "towards, against, at," and shows how in the case of verbs having a cognate meaning as "to hurt by throwing, beating, pushing," etc., it may come to represent the object (accusative or dative) dependent upon the same.

(64) In a great many cases the object following a verb of a certain meaning is expressed by the dative in one, and the accusative in another European language. As Chinese writers are not, of course, any more conscious of the logical difference existing between the first and second "*me*" in the two examples "give *me*" and "kill *me*," it appears to be superfluous to pursue this subject in a more detailed manner. The German verb "befehlen" (to order) is followed by the dative, while its Latin equivalent "jubere" governs the accusative. In Chinese the verb 飭 *ch'ih*, "to order," and verbs of cognate meaning, are simply followed by an object, and in the absence of all distinguishing forms, it would be immaterial to assign this object to either the one or the other of the two cases.

## PRONOUNS.

### *Personal Pronouns.*

(65) In Chinese the use of personal pronouns is much more restricted than it is in any Western language of the present day, and, as of the verb nothing but that part is expressed which, in a Latin or Greek verb, corresponds to the root, this part of speech has to be supplied entirely from the general context. The economy in their use seems to be outweighed by the number of words at the disposal of the language for expressing *ego*, *tu ille*, etc. Speaking of Chinese in general we find the following words in use as personal pronouns.



1. Pronouns of the first person :  
I, ME; WE, US, etc. } 朕 *chén*; 我 *wo*; 予 *yü*; 吾 *wu*;  
余 *yü*; 俺 *an*; 咱 *tsa*.
2. Pronouns of the second person :  
THOU, THERE; YOU, etc. } 爾 *érh*; 而 *érh*; 如 *ju*; 汝 *ju*;  
女 *ju*; 若 *jo*; 你 *ni*.
3. Pronouns of the third person :  
HE, HIM; THEY, THEM, etc. } 其 *ch'i*; 之 *chih*; 厥 *chüeh*;  
伊 *i*; 他 *t'a*.

A few of these are, however, confined to the ancient style, or are only exceptionally met with in texts written in the business language, as 汝 *ju*; while others are peculiar to the Mandarin colloquial and, therefore, may occur in novels written in that style, or—as is sometimes the case—in depositions, when the very words used by a witness (who of course spoke colloquial) are to be quoted.

(66) The personal pronouns chiefly used in the business style are 我 *wo* and 吾 *wu* for the first person, 爾 *érh* for the second, and 伊 *i*, 其 *ch'i* and 厥 *chüeh* for the third person. 朕 *chén*, I, We [the *pluralis majestaticus*], it is the privilege of the Emperor to use when speaking of his person, and occurs only in Imperial Edicts and similar documents. This restriction on the use of *chén* which, in the Shuking, is still used by persons of an exalted position in general, dates as far back as the *Ch'in Shih-huang-ti* at the close of the third century B.C.

(67) The plural of pronouns if expressed at all is formed by affixing 等 *têng* or 輩 *pei*.

(68) A personal pronoun placed before a noun, and thus becoming a genitive by position, receives the force of a possessive pronoun.

我 *wo*, I, WE, etc.

(69) 我 *wo* is more frequently met with in the sense of *noster* than in that of *ego*, the usual meaning of this word when standing alone in the colloquial language.\*

我<sup>1</sup> 兩<sup>2</sup> 國<sup>3</sup>—<sup>1</sup>*wo* our <sup>2</sup>*liang* two <sup>3</sup>*kuo* countries, *i.e.* both our countries (13, col. 12 ; 17, col. 8).

我 中 土 *wo chung t'u*, our middle land, our China (317).

我 順 德 邑 城 *wo shun-té i-ch'êng*, our city of Shun-té (443).

我 船 *wo ch'uan* our ships (320).

我 軍 *wo chün* our troops; also, my troops (393, col. 10 ; cf. 376 col. 10).

我 輩 *wo pei* } we ; see above under "Plural."  
我 等 *wo têng* }

老<sup>1</sup> 弟<sup>2</sup> 愛<sup>3</sup> 我<sup>4</sup> 至<sup>5</sup> 深<sup>6</sup>—<sup>1</sup>*lao*-<sup>2</sup>*tí* the old brother, *i.e.* you <sup>3</sup>*ai* love, like <sup>4</sup>*wo* me <sup>5</sup>*chih-shên* very much (339, col. 11).

吾 *wu*, I, ME, etc.

(70) 吾 *wu* it is justly remarked by Endlicher (p. 249) is chiefly used as a singular. It is very common as a possessive in the phrases :

吾 兄 *wu hsiang*, my elder brother, *i.e.* you (said to a senior : 374, col. 1 *seqq.*); and 吾 弟 *wu tí*, my younger brother, *i.e.* you (said to a junior : 336, col. 5).

爾 *érh*, You.

(71) This character chiefly occurs in proclamations when the people are addressed. It is never used to equals in correspondence (cf. Wade, Note 58 to Paper 61).

\* Attention has been drawn to the composition of this character with the radical 手 *shou*, "hand," and the phonetic 戈 *ko*, "a lance," which produces the original meaning of "id quod manu cepi==possideo," *i.e.* the meaning of a possessive pronoun. See C. MERZ, *De Pronominum Primæ Personæ in Libris 書經 et 詩經 Usu*. Vienna, 1882, p. 11.

爲<sup>1</sup>此<sup>2</sup> 剴<sup>3</sup>切<sup>4</sup> 曉<sup>5</sup>諭<sup>6</sup> 爾<sup>7</sup>士<sup>8</sup>民<sup>9</sup>等<sup>10</sup>—[The Prefect] <sup>1</sup>*wei* on account of <sup>2</sup>*tz'ü* this <sup>3</sup>*kai*-<sup>4</sup>*ch'ieh* <sup>5</sup>*hsiao*-<sup>6</sup>*yü* makes a distinct proclamation to <sup>7</sup>*érh* you, <sup>8</sup>*shih* the literati and <sup>9</sup>*min* the people <sup>10</sup>*têng* (sign of the plural) (110).

爾<sup>1</sup>等<sup>2</sup> 在<sup>3</sup>番<sup>4</sup> 貿<sup>5</sup>易<sup>6</sup> 良<sup>7</sup>民<sup>8</sup>—<sup>1</sup>*érh*-<sup>2</sup>*têng* you (Plural) <sup>3</sup>*tsai* in <sup>4</sup>*fan* foreign countries <sup>5</sup>*mao*-<sup>6</sup>*yi* trading <sup>7</sup>*liang* good <sup>8</sup>*min* people. “You, good subjects trading abroad” (130).

爾輩 *érh-peì*, people of your kind, *i.e.* you (Plural; 120, col. 3).

(72) 爾 *érh*, in some cases, receives the force of a particle of affirmation and may, if at all, be translated by “really, indeed.” This change from its original meaning reminds one of the Homeric *τοί*, the so-called *Dativus Ethicus* of the Pronoun of the second person.

不但<sup>1</sup> 不<sup>2</sup> 以<sup>3</sup> 理<sup>4</sup> 論<sup>5</sup> 竟<sup>6</sup> 爾<sup>7</sup> 出<sup>8</sup> 言<sup>9</sup> 混<sup>10</sup> 賴<sup>11</sup>—he <sup>1</sup>*pu* not <sup>2</sup>*tan* only <sup>3</sup>*pu* did not <sup>4</sup>*i* use <sup>5</sup>*li*-<sup>6</sup>*lun* reasoning <sup>7</sup>*ching* but <sup>8</sup>*érh* indeed <sup>9</sup>*ch'u* uttering <sup>10</sup>*yen* words <sup>11</sup>*hun*-<sup>12</sup>*lai* abused. He “not only would have no amicable discussion about the matter, but was grossly abusive” (69; *cf.* Wade, Note 13 to Paper 39).

汝 *ju*, You.

(73) This character is occasionally employed like 爾 *érh* in proclamations, *e.g.* 汝<sup>1</sup>等<sup>2</sup> 愚<sup>3</sup>民<sup>4</sup> <sup>1</sup>*ju*-<sup>2</sup>*têng* you <sup>3</sup>*yü*-<sup>4</sup>*min*, *lit.* stupid people, *i.e.* you, the common people (as opposed to the soldiery and officials: 424, col. 12; *cf.* 425, cols. 2 and 9).

伊 *i*, HE, SHE, etc.

(74) This is the word commonly used in documents when the personal pronoun of the third person is to be expressed: it stands for *he*, *she*, *him*, *her*: with 等 *têng*, for *they* and *them*: and as a genitive by position for *his*, *her* and *their*.

伊<sup>1</sup> 尚<sup>2</sup> 以<sup>3</sup> 好<sup>4</sup> 言<sup>5</sup> 搪<sup>6</sup> 塞<sup>7</sup>—<sup>1</sup>*i* he <sup>2</sup>*shang* still <sup>3</sup>*i* using <sup>4</sup>*hao* good, fair <sup>5</sup>*yen* words <sup>6</sup>*tang*-<sup>7</sup>*sai* put him off. “He kept him at bay with fair words” (69).

乃<sup>1</sup>伊<sup>2</sup>視<sup>3</sup>身<sup>4</sup>老<sup>5</sup>朽<sup>6</sup>無<sup>7</sup>能<sup>8</sup>—<sup>1</sup>*nai* then, when <sup>2</sup>*i* he <sup>3</sup>*shih* saw <sup>4</sup>*shén* me (my being) <sup>5</sup>*lao*-<sup>6</sup>*hsiu* old and broken and <sup>7</sup>*wu* not having <sup>8</sup>*néng* power, strength. "When he saw that petitioner was a broken old man of no strength" (69).

拜<sup>1</sup>伊<sup>2</sup>爲<sup>3</sup>師<sup>4</sup>—They <sup>1</sup>*pai* worshipped <sup>2</sup>*i* him <sup>3</sup>*wei* as <sup>4</sup>*shih* master; "paid him the honours as master" (209).

身<sup>1</sup>與<sup>2</sup>伊<sup>3</sup>理<sup>4</sup>論<sup>5</sup>—<sup>1</sup>*shén* I <sup>4</sup>*li*-<sup>5</sup>*lun* reasoned <sup>2</sup>*yü* with <sup>3</sup>*i* him.

伊<sup>1</sup>等<sup>2</sup>逃<sup>3</sup>出<sup>4</sup>—<sup>1</sup>*i*-<sup>2</sup>*téng* they <sup>3</sup>*tao*-<sup>4</sup>*ch'u* ran out, escaped (400).

因<sup>1</sup>岳<sup>2</sup>可<sup>3</sup>維<sup>4</sup>曾<sup>5</sup>談<sup>6</sup>論<sup>7</sup>伊<sup>8</sup>等<sup>9</sup>行<sup>10</sup>兇<sup>11</sup>生<sup>12</sup>事<sup>13</sup>—<sup>1</sup>*yin* because <sup>2</sup>*yo*-<sup>3</sup>*k'o*-<sup>4</sup>*wei* Yo K'o-wei had <sup>5</sup>*hui* together (with him) <sup>6</sup>*t'an*-<sup>7</sup>*lun* di-cussed <sup>8</sup>*i*-<sup>9</sup>*téng* their <sup>10</sup>*hsing*-<sup>11</sup>*hsiung* doing the murder and <sup>12</sup>*shéng* <sup>13</sup>*shih* creating the matter. "Because Yo K'o-wei had been discussing (with him) their having committed the murder and created the crime" (192).

伊父 *i fu* his father (289, col. 1).

伊夫 *i fu* her husband (37, col. 4).

其 *ch'i*, HE, SHE, IT; THEY, etc.

(75) This character is very commonly used in the business style as a pronoun of the third person, and is by no means confined to the *Ku-wén* as Endlicher says it is (p. 253).

其 *ch'i*, as the representative of a pronoun, may be said to be chiefly applied in two senses. It may either refer to something preceding, when it may be called a personal pronoun (*suis* or *ejus*), or it may refer to something following, when it assumes the force of a demonstrative pronoun. In the former sense it is applied to persons as well as things, whereas 伊 *i* appears to stand for animate objects, *i.e.* men or women only. It is hardly ever followed by the plural mark (等 *téng*, etc.) but, as a genitive by position, may become a possessive pronoun.

其<sup>1</sup>所<sup>2</sup>欲<sup>3</sup>—<sup>2</sup>so that which <sup>1</sup>*ch'i* he <sup>3</sup>*yü* wishes.

付<sup>1</sup>思<sup>2</sup>船<sup>3</sup>上<sup>4</sup>現<sup>5</sup>有<sup>6</sup>漁<sup>7</sup>照<sup>8</sup>告<sup>9</sup>示<sup>10</sup>爲<sup>11</sup>憑<sup>12</sup>其<sup>13</sup>非<sup>14</sup>  
歹<sup>15</sup>船<sup>16</sup>可<sup>17</sup>知<sup>18</sup>—Petitioner <sup>1</sup>*ts'un*-<sup>2</sup>*ssü* considers that <sup>3</sup>*ch'uan*-  
<sup>4</sup>*shang* on board <sup>5</sup>*yu* there is <sup>6</sup>*hsien* now <sup>7</sup>*yü*-<sup>8</sup>*chao* a fishing  
license <sup>9</sup>*kao*-<sup>10</sup>*shih* proclamation <sup>11</sup>*wei* as <sup>12</sup>*p'ing* proof <sup>17</sup>*k'o*  
can <sup>18</sup>*chih* know (from which it may be known that) <sup>13</sup>*ch'i* he,  
or she, i.e. his junk, <sup>14</sup>*fei* is not a <sup>15</sup>*tai* bad <sup>16</sup>*ch'uan* ship.  
“Petitioner submits that appeal may be made to the proclama-  
tion notifying the issue of the fishing license, to shew that  
the vessel is not one engaged in unlawful proceedings” (59).

該<sup>1</sup>門<sup>2</sup>向<sup>3</sup>其<sup>4</sup>查<sup>5</sup>問<sup>6</sup>—<sup>1</sup>*kai* the respective <sup>2</sup>*mên* gate,  
gatekeeper <sup>5</sup>*ch'u*-<sup>6</sup>*wên* asked <sup>3</sup>*hsiang* (towards, here denoting  
object) <sup>4</sup>*ch'i* them, viz. for their passports; <sup>4</sup>*ch'i* here refers  
to three foreigners (48, col. 12).

其<sup>1</sup>子<sup>2</sup>—<sup>1</sup>*ch'i* of him (genitive by position), his <sup>2</sup>*tzū* son.

父<sup>1</sup>誠<sup>2</sup>其<sup>3</sup>子<sup>4</sup>兄<sup>5</sup>勉<sup>6</sup>其<sup>7</sup>弟<sup>8</sup>—<sup>1</sup>*fu* the father <sup>6</sup>*chieh*  
exhorts <sup>3</sup>*ch'i* his <sup>4</sup>*tzū* son; <sup>5</sup>*hsiang* the elder brother <sup>6</sup>*mien*  
constrains <sup>7</sup>*ch'i* his <sup>8</sup>*ti* younger brother.

A provincial Governor has omitted to report the death of  
his mother. His degradation on this account is announced in  
the following words. 因<sup>1</sup>此<sup>2</sup>特<sup>3</sup>降<sup>4</sup>諭<sup>5</sup>旨<sup>6</sup>將<sup>7</sup>其<sup>8</sup>革<sup>9</sup>職<sup>10</sup>  
<sup>1</sup>*yin* on account of <sup>2</sup>*tz'ü* this, there had been <sup>3</sup>*t'ê* specially  
<sup>4</sup>*chiang* issued a <sup>5</sup>*yü*-<sup>6</sup>*chih* rescript from the throne: <sup>9</sup>*ko*-  
<sup>10</sup>*chih* cashier <sup>7</sup>*chiang* (sign of object) <sup>8</sup>*ch'i* him; “a  
special edict has, therefore, been received from the throne  
ordering him to be deprived of his rank” (454).

(76) All these words representing personal pronouns are  
most sparingly used. The language is, however, in the  
possession of various modes of representing this class of  
words without taking resort to the use of any pro-  
noun. The principal ways of thus avoiding a personal  
pronoun are, for instance, the repetition of the writer's

name, the *ming*; the substitution of the writer's title, especially when it is preceded by a term of modesty for the first person, or a term of honour for the second person; or the substitution of certain conventional forms coming under the category of terms of civility and etiquette.

The mentioning of the writer's name in lieu of "I, me, we," etc., is quite frequent in petitions when the *ming* is inserted in the text in characters of diminished size. The title of the writer preceded by 本 *pén*, or that of the addressee preceded by 貴 *kuei*, is chiefly used in official despatches and proclamations. A Minister of State speaking of himself says 本<sup>1</sup> 大<sup>2</sup> 臣<sup>3</sup>—<sup>1</sup>*pén* this <sup>2</sup>*ta*-<sup>3</sup>*ch'én* minister. *i.e.* "I, the minister." Similarly we read 本部堂 *pén pu-t'ang*, I, the Governor-General; 本部院 *pén pu-yüan*, I, the Governor; 本縣 *pén hsien*, I, the District Magistrate, etc. See paragr. 84.

Besides these there are certain other conventional forms by which writers designate themselves. They are partly terms of modesty as 竊 *ch'ieh* "clandestine, private," or 愚 *yü*, "the stupid one" for "I," 蟻等 *i-téng*, "the ants" for "we, the petitioners." Married women style themselves 氏 *shih* in petitions; Chinese ministers addressing the throne call themselves 臣 *ch'én*, Manchoo statesmen 奴才 *nu ts'ai*, *i.e.* slave, "Your Majesty's slave." etc. The use of any of these many expressions depends upon occasion and custom, and demands the most careful attention on the part of writers. The etiquette to be observed in drawing up official documents is a study of its own: it is, therefore, merely alluded to as being, to a limited extent, connected with our subject.

#### *Demonstrative Pronouns.*

其 *ch'i*, THIS, THAT: AS TO, AS REGARDS.

(77) We have spoken of this character as a personal pronoun of the third person. As such it occurs when referring

to something preceding it in the general context. It may still be explained as retaining this sense in combinations like 其<sup>1</sup> 後<sup>2</sup>—<sup>2</sup>*hou* in the after time <sup>1</sup>*ch'i* of it, *ejus*, *i.e.* of that which precedes, *i.e.* “thereafter,” or 其<sup>1</sup> 時<sup>2</sup>—<sup>2</sup>*shih* at the time <sup>1</sup>*ch'i* of it, *i.e.* “at that time,” although even here the demonstrative force of the word preponderates. When it refers to something following, however, *ch'i* becomes a demonstrative pronoun with a slight shade of the meaning of the definite article, in so far as it individualises the expression following by giving it, logically, the character of a substantive.

其<sup>1</sup> 未<sup>2</sup> 造<sup>3</sup> 成<sup>4</sup> 僞<sup>5</sup> 銀<sup>6</sup> 者<sup>7</sup> 速<sup>8</sup> 爲<sup>9</sup> 停<sup>10</sup> 止<sup>11</sup> 其<sup>12</sup> 已<sup>13</sup> 造<sup>14</sup> 成<sup>15</sup> 者<sup>16</sup> 卽<sup>17</sup> 將<sup>18</sup> 傾<sup>19</sup> 還<sup>20</sup> 足<sup>21</sup> 紋<sup>22</sup>—<sup>1</sup>*ch'i* <sup>7</sup>*ché* those who (giving to all that stands between the two characters the force of a substantive, a participial expression or a relative clause) <sup>2</sup>*wei* have not <sup>3</sup>*ts'ao* made <sup>4</sup>*ch'éng* ready, finished <sup>5</sup>*wei* counterfeited <sup>6</sup>*yin* money, [should] <sup>8</sup>*su* speedily <sup>9</sup>*wei*-<sup>10</sup>*t'ing*-<sup>11</sup>*chih* stop; <sup>12</sup>*ch'i* <sup>16</sup>*ché* those who <sup>13</sup>*i* have <sup>14</sup>*ts'ao*-<sup>15</sup>*ch'éng* made ready, finished <sup>17</sup>*chi* at once <sup>18</sup>*chiang* take (here marking the object of a noun to be supplied, *viz.* <sup>5</sup>*wei*-<sup>6</sup>*yin* counterfeited money) <sup>19</sup>*ching*-<sup>20</sup>*huan* melt back into <sup>21</sup>*tsu*-<sup>22</sup>*wén* pure sycee. “Those who have not finished their counterfeitures yet should at once stop the practice; those who have got them ready should again melt them into pure sycee” (438; *cf.* 308, col. 5: 其 *ch'i*, eorum. \* \* \* 者 *illi* qui, *i.e.* those who; 309, col. 7).

(78) Chinese writers often use 其 *ch'i* when a new phase of an idea is entered upon, or in an enumeration of facts when we would say “finally there is,” or “as to the so and so.” In this sense its use resembles that of 至 *chih*, “as to.” In the following sentence, for instance, the participial expression marked in the English version by the words “as to cases,” [in brackets] is, in the Chinese text, introduced by 其 *ch'i*.

“Any family holding 10 *mou* is to contribute 1 *pint* per *mou*. The rate is to rise progressively; 20 *mou* holders contributing 2 pints per *mou*, 30 *mou* holders, 3 pints, and so on to 100 *mou*, holders of which will contribute, 1 peck per *mou* and there an end. [As to cases] where the land held is more than 100 *mou*, the amount to be contributed over and above the peck per *mou* is not fixed, but is left to the good pleasure of the contributor” (117, col. 1 seqq).

嗣<sup>1</sup> 後<sup>2</sup> 細<sup>3</sup> 磁<sup>4</sup> 器<sup>5</sup> 及<sup>6</sup> 粗<sup>7</sup> 磁<sup>8</sup> 盤<sup>9</sup> 碗<sup>10</sup> 仍<sup>11</sup> 照<sup>12</sup> 磁<sup>13</sup> 器<sup>14</sup>  
 秤<sup>15</sup> 觔<sup>16</sup> 完<sup>17</sup> 餉<sup>18</sup> 其<sup>19</sup> 極<sup>20</sup> 粗<sup>21</sup> 瓦<sup>22</sup> 器<sup>23</sup> 僅<sup>24</sup> 照<sup>25</sup> 估<sup>26</sup> 價<sup>27</sup>  
 每<sup>28</sup> 百<sup>29</sup> 兩<sup>30</sup> 抽<sup>31</sup> 稅<sup>32</sup> 五<sup>33</sup> 兩<sup>34</sup>—<sup>1</sup>*ssū-hou* hereafter <sup>3</sup>*hsi*  
 fine <sup>4</sup>*tz'ū-<sup>5</sup>ch'i* chinaware <sup>6</sup>*chi* and <sup>7</sup>*ts'u* coarse <sup>8</sup>*tz'ū* porcelain  
<sup>9</sup>*p'an-<sup>10</sup>wan* plates and bowls [will] <sup>11</sup>*jêng* again <sup>17</sup>*wan* pay  
<sup>18</sup>*hsiang* duty <sup>12</sup>*chao* according to, like <sup>13</sup>*tz'ū-<sup>14</sup>ch'i* Chinaware  
<sup>15</sup>*ch'êng-<sup>16</sup>ch'in* weighing catties; <sup>19</sup>*ch'i* [as to] the <sup>20</sup>*chi-<sup>21</sup>ts'u*  
 coarsest <sup>22</sup>*wa-<sup>23</sup>ch'i* pottery [will] <sup>24</sup>*ch'in* only <sup>31</sup>*ch'ou* be levied  
<sup>32</sup>*shui* duty <sup>25</sup>*chao* according to <sup>26</sup>*ku-<sup>27</sup>chia* value <sup>28</sup>*mei* each  
<sup>29</sup>*pai* hundred <sup>30</sup>*liang* taels <sup>33</sup>*wu* five <sup>34</sup>*liang* taels. “Fine  
 crockery, as well as plates and dishes of coarse crockery, will  
 continue to pay duty by weight; but the coarsest ware is to  
 pay no more than an *ad valorem* duty of 5 per cent” (12).

In this sense 其 *ch'i* will be found to have been employed on pp. 22, col. 9; 38, col. 11; 31, col. 4; where the phrase 其餘 *ch'i yü*, “the remaining. . .” may be considered to explain the actual bearing of *ch'i*, standing by itself, in all similar examples; 102, col. 10; 8, col. 5 (*cf.* Wade's Note No. 24 in Paper 4, Key p. 9).

是 *shih* THIS, THAT.

(79) This is, with the following, the demonstrative pronoun chiefly used. It may mean *this* as well as *that*, whereas 此 *tz'ū* (*hic*) is employed in opposition to 彼 *p'i* (*ille, illic*).

是<sup>1</sup> 夜<sup>2</sup> 身<sup>3</sup> 故<sup>4</sup>—he <sup>3</sup>*shén-<sup>4</sup>ku* died in <sup>1</sup>*shih* that <sup>2</sup>*yeh* night (184).



是人 *shih jén* this man.

是<sup>1</sup>爲<sup>2</sup>至<sup>3</sup>要<sup>4</sup>—<sup>1</sup>*shih* this <sup>2</sup>*wei* is <sup>3</sup>*chih* most <sup>4</sup>*yao* important (99).

於是<sup>1</sup>是<sup>2</sup>日<sup>3</sup>—<sup>1</sup>*yü* on <sup>2</sup>*shih* that <sup>3</sup>*jih* day, “on the same day.”

是<sup>1</sup>時<sup>2</sup>—<sup>1</sup>*shih* this <sup>2</sup>*shih* time; “at the same time.”

(80) In connection with 以 *i*, “on account of,” this pronoun forms the phrase 是以 *shih-i*, on account of this, thereby, therefore. The preposition, in this case, follows the word governed by it. Similarly we read 何以 *ho-i*, on account of what, what for, why. Otherwise ordinary prepositions precede *shih*. The following combinations are often met with in the business style.

於是 *yü-shih*, on this, thereupon, thus.

如是 *ju-shih*, 似是 *ssü-shih*, like this, thus.

由是 *yu-shih*, from this, hence.

此 *tz'ü* THIS, HERE.

(81) This may be called the standard word for *this*.

此人 *tz'ü jén*, this man; 此案 *tz'ü an*, this case; 此次 *tz'ü tz'ü* this time; 此時 *tz'ü shih* at this time.

It also enters into combination with prepositions, *e.g.*

如此 *ju-tz'ü* or 似此 *ssü-tz'ü*, like this, thus (= 類此 *lei-tz'ü*, like this, in this way; 124, col. 2).

With 等 *têng*, class, it may form the plural “these,” or the indefinite pronoun *talis*, “such.”

此<sup>1</sup>等<sup>2</sup>滋<sup>3</sup>事<sup>4</sup>—<sup>1</sup>*tz'ü*-<sup>2</sup>*têng* these <sup>3</sup>*tz'ü*-<sup>4</sup>*shih* riots (101, col. 10).

此<sup>1</sup>等<sup>2</sup>惡<sup>3</sup>徒<sup>4</sup>—<sup>1</sup>*tz'ü*-<sup>2</sup>*têng* this kind of, *i.e.* such <sup>3</sup>*ngo* bad <sup>4</sup>*u* ruffians.

As an adverb *tz'ü* means “here” as opposed to “there.”

在此 *tsai-tz'ü*, at this place, here.

彼 *pi*, THAT, THERE.

(82) This word is chiefly used to denote the opposite of the former.

彼人 *pi jén* that man ; 彼處 *pi ch'u* at that place ; 彼時 *pi shih* at that time (17, col. 5).

Like the former it is used adverbially, meaning "there."

在彼 *tsai pi*, there.

It often occurs as a correlative with 此 *tz'ü*, the two together meaning "here and there," "on this side and on that side," i.e. "on either side," "both parties," "you and I."

今<sup>1</sup>將<sup>2</sup>約<sup>3</sup>式<sup>4</sup>繕<sup>5</sup>修<sup>6</sup>英<sup>7</sup>漢<sup>8</sup>兩<sup>9</sup>稿<sup>10</sup>以<sup>11</sup>便<sup>12</sup>彼<sup>13</sup>此<sup>14</sup>畫<sup>15</sup>押<sup>16</sup>蓋<sup>17</sup>印<sup>18</sup>—<sup>1</sup>*chin* now [we have] <sup>5</sup>*shan*-<sup>6</sup>*hsin* copied <sup>2</sup>*chiang* (sign of the object) <sup>3</sup>*yüeh*-<sup>4</sup>*shih* the treaty pattern (into) <sup>9</sup>*liang* both <sup>7</sup>*ying* English and <sup>8</sup>*han* Chinese <sup>10</sup>*kao* draughts <sup>11</sup>*i*-<sup>12</sup>*pien* so that <sup>13</sup>*pi*-<sup>14</sup>*tz'ü* there and here, on both sides, by both parties [it may be] <sup>15</sup>*hua*-<sup>16</sup>*ya* signed and <sup>17</sup>*kai*-<sup>18</sup>*yin* sealed. There have been prepared two copies of the treaty forwarded in draught, one in English and one in Chinese ; so that the Minister and the Commissioner may sign and seal without more trouble" (15).

彼<sup>1</sup>此<sup>2</sup>議<sup>3</sup>定<sup>4</sup>—<sup>3</sup>*i* negotiate and <sup>4</sup>*ting* settle <sup>1</sup>*pi* there and <sup>2</sup>*tz'ü* here ; "to conclude negotiations [on either side]" (15).

彼<sup>1</sup>此<sup>2</sup>素<sup>3</sup>有<sup>4</sup>訟<sup>5</sup>嫌<sup>6</sup>—<sup>1</sup>*pi*-<sup>2</sup>*tz'ü* here and there, i.e. on both sides, there <sup>3</sup>*su* constantly <sup>4</sup>*yu* was <sup>5</sup>*sung* bringing before the court and <sup>6</sup>*hsien* dislike. "The two parties had gone to law, and there had always been an ill-feeling between them" (189 ; cf. 371, col. 10).

那 *na*, THAT.

(83) This is occasionally used instead of the former in depositions when the very words which were or might have been used by a witness are as nearly as possible adhered to. We, therefore, find 那船, *na ch'uan* that vessel (6) and 那日 *na jih* on that day (179). In the first named example the witness supposed to have used the word *na*, is an English sailor whose deposition has to be translated by a

witness; it appears, therefrom, that these colloquialisms (*cf.* the 把我 *pa-wo* for "me" occurring in the same document) are peculiar to depositions in general. Otherwise they will hardly be met with in documents.

本 *pén*, THIS.

(84) This word may come to mean about as much as a demonstrative pronoun, though it has also a shade of the personal pronoun contained in it. We may frequently explain it as meaning "this my," "this our"; it is also used for 今 *chin*, "the present," and its translation varies in every particular case; with all its various meanings, most of which express some grammatical relation, it is almost a speciality of the business style.

The primary meaning being "root," "origin," it has become a prefix placed before nouns, in order to distinguish them as peculiar to the person of the writer, to the place where, and the time in which, he writes.

The person of the writer is alluded to by *pén* in official despatches when it precedes the writer's title. We may then consider it to take, *with* the title, the place of a personal pronoun,—whether of the first or third person, depends upon the style adopted in our translation. We may translate 經<sup>1</sup> 本<sup>2</sup> 大<sup>3</sup> 臣<sup>4</sup> 嚴<sup>5</sup> 飭<sup>6</sup> 放<sup>7</sup> 行<sup>8</sup> by <sup>2</sup>*pén*-<sup>3</sup>*ta*-<sup>4</sup>*chén* "I the minister <sup>1</sup>*ching* have," "I have;" or "the minister has," "he has"—<sup>5</sup>*yen* strictly "<sup>6</sup>*ch'ih* ordered to <sup>7</sup>*fang*-<sup>8</sup>*hsing* release (the ship) (11). It should be noted that of each official title there exists a certain contracted form which is, by etiquette and usage, invariably used in connection with 本 *pén*, the pronoun of the writer's person, as well as with 貴 *kuei*, the pronoun of the person of the addressee, as we should call it by way of analogy. This shorter form as it occurs in the context, usually consists of one or two characters only, whereas the name and full title of the writer with all its

epithets occupies the first column on the right hand, either written by hand or impressed in black ink with a wooden stamp; that of the addressee, before the date and official seal at the end of the document.\* The following examples show some of the contracted titles in common use, to which either *pên* or *kuei* is prefixed as the case may be; on referring to Mayers' "The Chinese Government," † the student will find the equivalent titles of about all the important posts in the Empire.

本大臣 *ta-ch'ên*, ministers of state, as also the foreign ministers and Imperial Commissioners.

本部堂 *pu-t'ang*, a Governor-General (in his capacity as an ex-officio President of the Board of War).

本部院 *pu-yüan*, a Provincial Governor.

本關部 *kuan-pu*, the Hoppo at Canton.

本道 *tao*, a Tao-t'ai.

本府 *fu*, a Prefect.

本縣 *hsien*, a District Magistrate.

Beginners should take care to avoid confusion with regard to this particular point inasmuch as it is customary, when passages are quoted from other documents, to copy the word 本 *pên* as it occurs in the original text. A complete Chinese despatch is to record the whole correspondence passed on the subject in question; in order to arrive at its contents, therefore, we have frequently to first unpack its accessories, as it were, like a set of Japanese boxes. It may, for instance, commence by saying: "Whereas *pên-tao* I, the Tao-t'ai, have been addressed by *kuei-fu*, you, the Prefect, who in

\* This is the form adopted in despatches, proclamations, etc., issued by persons in office. In official and private notes, the writer's name is not mentioned, except on a card forming a separate inclosure, and on the face of the envelope; but the words 本 *pên* and 貴 *kuei* followed by short titles are also, though sparingly, used.

† "The Chinese Government; a Manual of Chinese Titles," etc. By W. F. Mayers. Second Edition, with Additions by G. M. H. Playfair. Shanghai, 1886.

his despatch says, *pén-fu*, I, the Prefect, have received a letter from *kuei-hsien*, you, the Magistrate, who says *pén-hsien*, I, the Magistrate, have received a petition from three merchants A., B. and C. saying that *i-téng*, "the ants," *i.e.* Petitioners, pray that, etc., whereupon *pén-hsien*, I, the Magistrate, forward the petition to *kuei-fu*, you, the Prefect, who again submits it to *kuei-tao*, you, the Tao-tai. Now, *pén-tao*, I, the Tao-tai, having received the foregoing, decide that, etc., which decision *kuei-fu*, you, the Prefect, are requested to forward to *kai hsien*, the said Magistrate, who is to communicate it to *kai shang*, the said merchants." In the case of despatches thus complicated one has to be careful to distinguish who is who by keeping in mind that the *pén* and *kuei* (as well as similar prefixes taking their place, like 弊 *pì*, standing for *pén*, as a term of modesty) with their respective titles are simply copied from the context of the despatches quoted.

(85) The place where the writer lives or to which he belongs is alluded to in expressions like 本署 *pén-shu*, "the court or yamen of which I am in charge," "this court"; 本館 *pén-kan*, this office; 本行 *pén-hang*, this firm, this house; 本口 *pén-k'ou*, this port; 本國 *pén-kuo*, "the country to which I belong," "my native country"; 本地 *pén-ti*, this country, this place; hence 本地人 *pén-ti-jén*, natives of a place.

The time in which one writes is expressed in 本年 *pén-nien* (=今年 *chín-nien*), the present year; this year (47); 本月 *pén-quh*, this month; 本朝 *pén-chao*, during the present dynasty; this dynasty.

#### 之 *chih* AS A PRONOUN.

(86) The use of this word as a pronoun whether personal or demonstrative is rare in the business style when compared to its use in the classical and mediæval language. As many

writers, however, like to introduce classical reminiscences, the remarks made by Julien in his "Monographie de *tchi* 之," *Syntaxe Nouvelle*, Vol. I, p. 73 seqq., often help to explain difficulties in the documentary style. In the following sentences *chih* has undoubtedly a pronominal meaning.

土<sup>1</sup>民<sup>2</sup>一<sup>3</sup>人<sup>4</sup>犯<sup>5</sup>罪<sup>6</sup>土<sup>7</sup>司<sup>8</sup>縛<sup>9</sup>而<sup>10</sup>殺<sup>11</sup>之<sup>12</sup>—when <sup>3</sup>*i* a <sup>4</sup>*jén* man of the <sup>1</sup>*t'u* native <sup>2</sup>*mín* people <sup>5</sup>*fan*-<sup>6</sup>*tsui* becomes guilty of a criminal offence, the <sup>7</sup>*t'u*-<sup>8</sup>*ssü* local rulers, <sup>1</sup>*T'u*-<sup>8</sup>*ssü*, will <sup>9</sup>*jō* bind <sup>10</sup>*érh* and <sup>11</sup>*sha* kill <sup>12</sup>*chih* HIM (309).

或<sup>1</sup>與<sup>2</sup>漢<sup>3</sup>民<sup>4</sup>有<sup>5</sup>睚<sup>6</sup>眦<sup>7</sup>輒<sup>8</sup>乘<sup>9</sup>夜<sup>10</sup>率<sup>11</sup>衆<sup>12</sup>環<sup>13</sup>其<sup>14</sup>屋<sup>15</sup>焚<sup>16</sup>而<sup>17</sup>屠<sup>18</sup>之<sup>19</sup>—[speaking of the aborigines in Yünnan] <sup>1</sup>*huo* if <sup>2</sup>*yü* with <sup>3</sup>*han*-<sup>4</sup>*min* the Chinese <sup>5</sup>*yu* there is, they have <sup>6</sup>*ai*-<sup>7</sup>*chai* angry glances, an ill-feeling <sup>8</sup>*ché* then (marking the beginning of the main clause) <sup>9</sup>*shêng* taking advantage of <sup>10</sup>*yeh* the night (they will) <sup>11</sup>*shuai*-<sup>12</sup>*chung* form bands, <sup>13</sup>*huan* surround <sup>14</sup>*ch'i* of them, their <sup>15</sup>*wu* houses, <sup>16</sup>*fén* burn them down <sup>17</sup>*érh* and <sup>18</sup>*t'u* kill <sup>19</sup>*chih* THEM, *illos*. "If there happens to be an ill-feeling between the aborigines and the Chinese, the former will form bands at night, surround Chinese houses, burn them down and kill their inhabitants" (308).

但<sup>1</sup>恐<sup>2</sup>該<sup>3</sup>處<sup>4</sup>地<sup>5</sup>方<sup>6</sup>官<sup>7</sup>見<sup>8</sup>之<sup>9</sup>致<sup>10</sup>生<sup>11</sup>疑<sup>12</sup>惑<sup>13</sup>—<sup>1</sup>*tan* but <sup>2</sup>*k'ung* we fear that if <sup>5</sup>*ti*-<sup>6</sup>*fang*-<sup>7</sup>*kuan* the local authorities of <sup>3</sup>*ka*-<sup>4</sup>*ch'u* the place <sup>8</sup>*chien* see <sup>9</sup>*chih* IT, it will <sup>10</sup>*chih*-<sup>11</sup>*shêng* create, result in <sup>12</sup>*i*-<sup>13</sup>*huo* doubt, suspicion. "[The writers are quite sure that it was merely a slip of the pen that the name of the Interpreter Hsi Wei-lien was written Hsi Wei-ling:] but as the difference might have made the authorities of the place he is about to visit suspicious [they have thought it right to correct this also]" (51).

斯 *ssü*. THIS, THAT.

(87) As a demonstrative pronoun we have also to mention 斯 *ssü*. Its meaning is similar to that of 是 *shih*, this, that.

斯時 *ssū shih*, this time ;

斯人 *ssū jén*, this man, this person ;

斯事 *ssū shih*, this affair.

若 *jo*, THIS, SUCH.

(88) This, otherwise conditional, particle is occasionally used as a demonstrative pronoun (“dans le sens de 此,” Julien I, p. 225). 彼<sup>1</sup> 此<sup>2</sup> 判<sup>3</sup> 若<sup>4</sup> 兩<sup>5</sup> 途<sup>6</sup> to <sup>1</sup>*pí*-<sup>2</sup>*tz’ū* here and there <sup>3</sup>*p’an* distinguish, we may decide between <sup>4</sup>*jo* these <sup>5</sup>*liang* two <sup>6</sup>*tu* ways ; “there are the following two methods of doing it, *viz.*,” etc. (206).

若輩 *jo-pei*, of this sort or class, thus ; 往<sup>1</sup> 往<sup>2</sup> 若<sup>3</sup> 輩<sup>4</sup> 爲<sup>5</sup> 之<sup>6</sup> <sup>5</sup>*wei* they do <sup>6</sup>*chih* it <sup>1</sup>*wang*-<sup>3</sup>*wang* frequently <sup>3</sup>*jo*-<sup>4</sup>*pei* (=如此) like this ; “it is often so” (266).

#### *Reflexive Pronouns.*

自 *tzū*, SELF.

(89) Of this word compound forms may be used, as 自己 *tzū-chí*, 自家 *tzū-chia*, 自身 *tzū-shén*, but the single word is more adapted to the written language, as in 自爲 *tzū-wei*, self done, *i.e.* done by myself, yourself, etc ; 自新 *tzū-hsin*, to renew one’s self, to reform.

From the meaning *self* there is only a short step to that of the German “selbstverständlich,” self-evident, *of course*. In this sense it is very commonly used in the despatch style, *e.g.*

至<sup>1</sup> 匪<sup>2</sup> 徒<sup>3</sup> 窺<sup>4</sup> 伺<sup>5</sup> 武<sup>6</sup> 新<sup>7</sup> 之<sup>8</sup> 謠<sup>9</sup> 自<sup>10</sup> 屬<sup>11</sup> 無<sup>12</sup> 稽<sup>13</sup>—  
<sup>1</sup>*chih* as to <sup>2</sup>*yao* the rumour <sup>3</sup>*chih* of <sup>4</sup>*fei*-<sup>5</sup>*tu* the out-laws <sup>6</sup>*k’nei*-<sup>7</sup>*ssū* reconnoitering <sup>8</sup>*wu* <sup>9</sup>*hsin* the country of Wu and Hsin, <sup>10</sup>*shu* it is <sup>11</sup>*tzū* of course <sup>12</sup>*wu* not having, without <sup>13</sup>*chi* proof. “As to the rumour that the out-laws were privily reconnoitering Wu-kang and Hsin-ning, it is no doubt groundless” (98).

查<sup>1</sup>該<sup>2</sup>員<sup>3</sup>等<sup>4</sup>所<sup>5</sup>稟<sup>6</sup>自<sup>7</sup>係<sup>8</sup>實<sup>9</sup>在<sup>10</sup>情<sup>11</sup>形<sup>12</sup>應<sup>13</sup>如<sup>14</sup>  
稟<sup>15</sup>辦<sup>16</sup>理<sup>17</sup>—<sup>1</sup>*ch'a* considering that <sup>5</sup>*so* that which <sup>2</sup>*k'ai*  
the said <sup>3</sup>*yüan*-<sup>4</sup>*téng* officers <sup>6</sup>*ping* pray for <sup>8</sup>*hsi* is <sup>7</sup>*tzü* of  
course <sup>9</sup>*shih*-<sup>10</sup>*tsai* the real <sup>11</sup>*ch'ing*-<sup>12</sup>*hsing* fact, [the matter]  
<sup>13</sup>*ying* must be <sup>16</sup>*pan*-<sup>17</sup>*li* managed <sup>14</sup>*ju* as <sup>15</sup>*ping* prayed for.  
“As the details put forward by those officers in their state-  
ment are no doubt correct, the petition is to be granted”  
(384; *cf.* 99, col. 3).

己 *chi*, IPSE; SEMET IPSUM.

(90) The last named meaning attaches to *chi* in phrases  
like 肥己 *fei chi* to fatten, to enrich one's self (350, col. 7;  
and 431, col. 1); 私己 *ssü chi* to appropriate to one's self; 安  
分守己 *an-fên shou-chi*, to mind one's own duties; 克己  
*k'o-chi*, to conquer one's self (Prémare). As stated above  
this word enters into composition with 自 *tzü*, *e.g.*

願<sup>1</sup>將<sup>2</sup>自<sup>3</sup>己<sup>4</sup>洋<sup>5</sup>布<sup>6</sup>四<sup>7</sup>十<sup>8</sup>包<sup>9</sup>作<sup>10</sup>爲<sup>11</sup>按<sup>12</sup>當<sup>13</sup>—the  
writer <sup>1</sup>*yüan* wishes to <sup>10</sup>*tsö*-<sup>11</sup>*wei* make <sup>2</sup>*chiang* (sign of the  
object) <sup>7</sup>*ssü*-<sup>8</sup>*shih* forty <sup>9</sup>*pao* bales of <sup>5</sup>*yang*-<sup>6</sup>*pu* Shirtsings  
<sup>3</sup>*tzü*-<sup>4</sup>*chi* of himself, being his property, <sup>12</sup>*an*-<sup>13</sup>*tang* a pawn,  
a security (supplementary object). “He wished to pawn  
forty bales Shirtsings, his property” (407).

親 *ch'in* IPSE.

(91) This word means that the action of a verb is done *in person*, or that the noun it may precede is in the most intimate personal connection with the subject.

此<sup>1</sup>案<sup>2</sup>着<sup>3</sup>交<sup>4</sup>韓<sup>5</sup>文<sup>6</sup>綺<sup>7</sup>親<sup>8</sup>提<sup>9</sup>人<sup>10</sup>證<sup>11</sup>卷<sup>12</sup>宗<sup>13</sup>—  
<sup>1</sup>*tsü* <sup>2</sup>*an* this case <sup>3</sup>*cho* I, the Emperor, command that: let  
<sup>4</sup>*chiao* it be given to <sup>5</sup>*han*-<sup>6</sup>*wén*-<sup>7</sup>*ch'i* Han Wén-ch'i to <sup>9</sup>*ti*  
have brought before him <sup>8</sup>*ch'in* in person, *i.e.* brought  
before his person <sup>10</sup>*jén*-<sup>11</sup>*chéng* the witnesses and <sup>12</sup>*chüan*-  
<sup>13</sup>*tsung* records of the case. “Let this case be handed  
over to Han Wén-ch'i, and let him have brought before  
him the necessary witness and paper” (188).



親<sup>1</sup>手<sup>2</sup>殺<sup>3</sup>人<sup>4</sup>—<sup>3</sup>*sha* to kill <sup>4</sup>*jên* a man <sup>1</sup>*ch'in* ipsâ <sup>2</sup>*shou* manu, "with one's own hand."

親<sup>1</sup>筆<sup>2</sup>筆<sup>3</sup>之<sup>4</sup>—he <sup>3</sup>*pi* wrote <sup>4</sup>*chih* it <sup>1</sup>*ch'in*-<sup>2</sup>*pi* with his own pencil; "it is his handwriting" (Prémare).

RECIPROCAL PRONOUNS: 互 *hu*, 相 *hsiang*.

(92) The above two words, whether separate or combined, express mutuality, and may be generally translated by "each other" or "mutual."

該<sup>1</sup>兵<sup>2</sup>勇<sup>3</sup>等<sup>4</sup>互<sup>5</sup>歐<sup>6</sup>—<sup>1</sup>*kai* the, those <sup>2</sup>*ping* regular soldiers and <sup>3</sup>*yung* volunteers <sup>4</sup>*têng* (sign of the plural) "ou fight <sup>5</sup>*hu* with each other, "there was a collision between the regulars and the volunteers" (100).

將<sup>1</sup>所<sup>2</sup>奉<sup>3</sup>欽<sup>4</sup>賜<sup>5</sup>之<sup>6</sup>權<sup>7</sup>互<sup>8</sup>相<sup>9</sup>較<sup>10</sup>閱<sup>11</sup>—To <sup>8</sup>*shu*-<sup>9</sup>*hsiang* mutually <sup>10</sup>*chiao*-<sup>11</sup>*yüeh* examine <sup>1</sup>*chiang* (sign of the object) the <sup>7</sup>*ch'üan* authorities, full powers <sup>2</sup>*so* . . . <sup>6</sup>*chih* which <sup>3</sup>*fêng* were received as <sup>4</sup>*ch'in*-<sup>5</sup>*ts'ü* granted by the monarch (American Treaty).

互結 *hu chieh*, a mutual agreement (77, col. 10).

互相呈控 *hu-hsiang ch'êng-k'ung*, they accuse each other (35).

相對 *hsiang tui*, to mutually agree, to tally with each other.

相同 *hsiang t'ung*, each the same as the other (Wade, Note 29 to Paper 1).

In phrases like 相應 *hsiang-ying*, 相當 *hsiang-tang*, etc., it is one's duty to another, "as in duty bound," the relation expressed between two persons need not be mutual 相應照會 *hsiang-ying chao-hui* means "I send a despatch as it is my official duty to do so" (cf. 5, col. 1, with Note 28 to Paper 2).

RELATIVE PRONOUNS.

(93) The use of these pronouns is much more economical in Chinese than it is in Western languages. relative sentences

being very frequently expressed by mere anteposition with or without 之 *chih*, as shewn in the chapter treating upon the genitive case in its various phases. The relative pronoun used in connection with this construction, it has been stated there, is 所 *so*. The force of a relative clause is also expressed by the substitution of a participial phrase with 者 *chê*, which may be modified by being preceded by 凡 *fan* = *quisquis*, *quicumque*: but apart from these, there is only one word which may be called a relative pronoun, namely 攸 *yu*.

所 *so*; QUI, QUE, QUOD.

(94) It has been shewn that, to understand the construction of an ordinary relative clause in Chinese, we should assume that all that is said in it, precedes the noun of which it is dependent as a genitive, with or without 之; that 所 *so* may be added without altering the general construction, and that it is placed after the subject, but before the verb, of the clause (*see* paragr. 48 on p. 57).

This rule refers to ordinary cases in which the relative clause is made dependent upon a noun. The construction with 所 *so*, however, also expresses relations not coming within this class of sentences, and which should, therefore, be treated as exceptional, *viz.*

1st. Without referring to any noun at all, the relative clause may come to represent a noun itself; its meaning is, then, that of a participial phrase. In this case, 所 *so*, standing after the subject (if mentioned) and before the verb of the clause, cannot be left out: it may in these examples be said to correspond to the Latin *is qui*, *id quod*, etc.

其<sup>1</sup> 所<sup>2</sup> 欲<sup>3</sup>—<sup>2</sup>*so* *id quod* <sup>1</sup>*ch'i* *ille* (subject) <sup>3</sup>*yü* *desiderat* (verb). "that which he desires," "his desires."

凡<sup>1</sup> 其<sup>2</sup> 所<sup>3</sup> 有<sup>4</sup>—<sup>1</sup>*totum*—<sup>3</sup>*so* *all that* *which* <sup>2</sup>*ch'i* *he* <sup>4</sup>*yu* *has*. "whatsoever he has,"—"all his property."

視<sup>1</sup> 其<sup>2</sup> 所<sup>3</sup> 以<sup>4</sup> 觀<sup>5</sup> 其<sup>6</sup> 所<sup>7</sup> 由<sup>8</sup>—<sup>1</sup>*shih* look to <sup>3</sup>*so* that which <sup>2</sup>*ch'i* he <sup>4</sup>*i* uses, <sup>5</sup>*uan* behold <sup>7</sup>*so* that which <sup>6</sup>*ch'i* he <sup>8</sup>*yu* is guided by, the principles from which he acts (*Lun-yü*).

上<sup>1</sup> 諭<sup>2</sup> 各<sup>3</sup> 督<sup>4</sup> 撫<sup>5</sup> 嚴<sup>6</sup> 飭<sup>7</sup> 所<sup>8</sup> 屬<sup>9</sup>—<sup>1</sup>*shang*-<sup>2</sup>*yü* an imperial edict commands <sup>3</sup>*ko-tu-fu* the governors-general and governors to <sup>6</sup>*yen* strictly <sup>7</sup>*ch'ih* order <sup>8</sup>*so* those who <sup>9</sup>*shu* belong to their resort, etc. (236, col. 2; cf. *ibid* col. 4).

2nd. Instead of referring to a noun following, the relative clause may be dependent upon a word preceding it, and this word may not even be a noun, though the sense of a noun must be implied in it such as 無 *wu*, there is not anything, there is nothing,\* or 何 *ho*, what is there? The subject of the clause, as the following examples show, may be implied in its verb.

無<sup>1</sup> 所<sup>2</sup> 不<sup>3</sup> 爲<sup>4</sup>—<sup>1</sup>*wu* there is not anything <sup>2</sup>*so* which <sup>4</sup>*wei* he does <sup>3</sup>*pu* not: "there is nothing that he does not do," i.e. "he does everything." The noun upon which the relative clause depends is here implied in *wu* 無; the subject of the clause itself, "he," is contained in the verb *wei* 爲.

無<sup>1</sup> 所<sup>2</sup> 不<sup>3</sup> 能<sup>4</sup>—<sup>1</sup>*wu* there is nothing <sup>2</sup>*so* which <sup>3</sup>*pu* <sup>4</sup>*néng* he is not able (to do), i.e. "he is omnipotent."

何<sup>1</sup> 所<sup>2</sup> 不<sup>3</sup> 至<sup>4</sup>—<sup>1</sup>*ho* what is there <sup>2</sup>*so* that <sup>3</sup>*pu*-<sup>4</sup>*chih* he does not reach? "where does he not go to?" i.e. "he goes everywhere, is omnipresent, universal."

何<sup>1</sup> 所<sup>2</sup> 不<sup>3</sup> 顧<sup>4</sup>—<sup>1</sup>*ho* what is there <sup>2</sup>*so* that <sup>3</sup>*pu*-<sup>4</sup>*ku* he does not attend to? i.e. "he attends to everything."

3rd. The relative pronoun 所 *so* is sometimes used to make a certain inverted construction more intelligible, when the subject of a phrase is to be emphasized, as if we were to say: "it was not *me* who did it," instead of using the simpler form: "*I* did not do it." In such cases the logical object

\* The Chinese glossator consulted by Julien in his "Table des Idiotes-mes," p. 281, Vol. I of the *Syntaxe Nouvelle*, explains it by 無一件 *wu-i-chien*,

may appear at the head of the sentence, followed by (1) the subject, (2) 所 *so*, and (3) the verb in the order just mentioned. Such inversions will be still better understood if we explain the verb as being in the passive voice and the noun preceding 所 *so* as the doer of the action which in Latin would be introduced by *a cum ablativo*.

鬧<sup>1</sup>事<sup>2</sup>斷<sup>3</sup>非<sup>4</sup>我<sup>5</sup>輩<sup>6</sup>所<sup>7</sup>爲<sup>8</sup>—<sup>1</sup>*nao* <sup>2</sup>*shih* the trouble (it is) <sup>3</sup>*tuan*-<sup>4</sup>*fei* not at all, by no means <sup>5</sup>*wo*-<sup>6</sup>*pei* we <sup>7</sup>*so* who <sup>8</sup>*wei* did it; or, giving the verb passive construction: “the trouble was certainly not done by us” (325).

爲<sup>1</sup>婦<sup>2</sup>人<sup>3</sup>所<sup>4</sup>惑<sup>5</sup>—<sup>1</sup>*wei* it was <sup>2</sup>*fu*-<sup>3</sup>*jén* his wife <sup>4</sup>*so* that <sup>5</sup>*huo* led him astray, or “he was led astray by his wife.”

照<sup>1</sup>得<sup>2</sup>穀<sup>3</sup>米<sup>4</sup>爲<sup>5</sup>民<sup>6</sup>食<sup>7</sup>所<sup>8</sup>關<sup>9</sup>—<sup>1</sup>*chao*-<sup>2</sup>*té* whereas <sup>5</sup>*wei* it is <sup>6</sup>*min*-<sup>7</sup>*shih* the people's food <sup>8</sup>*so* which <sup>9</sup>*kuan* is related to, is concerned in <sup>3</sup>*ku*-<sup>4</sup>*mi* grain. “Whereas grain is an article concerned in the maintenance of the people” (430).

知<sup>1</sup>何<sup>2</sup>員<sup>3</sup>所<sup>4</sup>查<sup>5</sup>—<sup>1</sup>*chih* to know <sup>2</sup>*ho* what <sup>3</sup>*yüan* officer [it is] <sup>4</sup>*so* who <sup>5</sup>*ch'a* made the examination, “to know who has been the examining officer” (268).

(95) The phrase 所以 *so-i*, usually translated by “whence,” or “therefore,” must be considered as a sort of relative clause; it is, indeed, the relative form corresponding to the demonstrative 是以 *shih-i* and has often the same meaning (cf. Julien: “ce par quoi, ce pourquoi,” Vol. I p. 97).

除<sup>1</sup>害<sup>2</sup>卽<sup>3</sup>所<sup>4</sup>以<sup>5</sup>興<sup>6</sup>利<sup>7</sup>也<sup>8</sup>—[if we] <sup>1</sup>*ch'u* remove <sup>2</sup>*hai* the injurious influences, <sup>3</sup>*chi* then [there will be] <sup>4</sup>*so-i* that by which <sup>6</sup>*hsing*-<sup>7</sup>*li* we shall give rise to profit <sup>8</sup>*yeh* (final particle). “To furnish the means to prosperity by arresting mischief” (124).

爲<sup>1</sup>民<sup>2</sup>卽<sup>3</sup>所<sup>4</sup>以<sup>5</sup>爲<sup>6</sup>己<sup>7</sup>—[if we] <sup>1</sup>*wei* act for <sup>2</sup>*min* the people <sup>3</sup>*chi* then [we have] <sup>4</sup>*so-i* that by which, whereby, <sup>6</sup>*wei* to act for <sup>7</sup>*chi* ourselves; “serving the people you serve yourselves” (108).

此<sup>1</sup>無<sup>2</sup>本<sup>3</sup>之<sup>4</sup>礦<sup>5</sup>民<sup>6</sup>所<sup>7</sup>以<sup>8</sup>困<sup>9</sup>也<sup>10</sup>—<sup>1</sup>*ts'ān* this is <sup>7</sup>*so-i* that by which <sup>5</sup>*kung*-<sup>6</sup>*min* the mining people <sup>4</sup>*chih* who <sup>2</sup>*wu* have no <sup>3</sup>*pén* capital <sup>9</sup>*k'un* get impoverished <sup>10</sup>*yeh* (final particle). "This is the reason why the miners who work without capital are reduced to poverty" (348).

(96) 以 *i* has by itself relative force originally even in such cases where, as in the maxims of the Sacred Edict, we choose to translate it by "*in order to*." In the following example it may be said to stand for 所以 *so-i*.

濟<sup>1</sup>貧<sup>2</sup>卽<sup>3</sup>以<sup>4</sup>安<sup>5</sup>富<sup>6</sup>—[if we] <sup>1</sup>*chi* assist <sup>2</sup>*pin* the poor <sup>3</sup>*chi* then [that will be] <sup>4</sup>*i* that by which [we may] <sup>5</sup>*an* make easy <sup>6</sup>*fu* the rich. "Relief of the poor is a means to the security of the wealthy" (116).

(97) The phrase 所有 *so-yu*, also originally coming within this category, has been discussed in paragr. 14 on p. 32.

攸 *yu*: QUI, QUÆ, QUOD.

(98) This pronoun has very much the same meaning as 所 *so* and is similarly applied.

事<sup>1</sup>爲<sup>2</sup>衆<sup>3</sup>食<sup>4</sup>攸<sup>5</sup>關<sup>6</sup>—<sup>2</sup>*wei* it is <sup>3</sup>*chung*-<sup>4</sup>*shih* the food of the masses, the people <sup>5</sup>*yu* which <sup>6</sup>*kuan* is related to, is concerned in <sup>1</sup>*shih* the matter. "The matter concerns, has to do with, the maintenance of the people" (431; cf. the example quoted in paragr. 94 from p. 430, where 所 *so* is used in a similar context).

者 *chē*.

(99) This character following a verb or a sentence gives it participial force (if not the force of a noun), or that of a relative clause, inasmuch as we may choose either the one or the other in translating. If translated by a relative pronoun it corresponds to Latin "is qui," etc.

劫<sup>1</sup>財<sup>2</sup>者<sup>3</sup>稱<sup>4</sup>爲<sup>5</sup>強盜<sup>6</sup>—<sup>3</sup>*chē* those who <sup>1</sup>*chih* carry off <sup>2</sup>*ts'ai* property <sup>4</sup>*ch'ung*-<sup>5</sup>*wei* are called <sup>6</sup>*ch'ung*-<sup>7</sup>*tao* robbers (416).

例<sup>1</sup> 前<sup>2</sup> 入<sup>3</sup> 洋<sup>4</sup> 者<sup>5</sup> 勒<sup>6</sup> 限<sup>7</sup> 三<sup>8</sup> 年<sup>9</sup> 回<sup>10</sup> 籍<sup>11</sup> 例<sup>12</sup> 後<sup>13</sup> 入<sup>14</sup> 洋<sup>15</sup> 者<sup>16</sup> 不<sup>17</sup> 准<sup>18</sup> 回<sup>19</sup> 籍<sup>20</sup>—<sup>5</sup>*ché* those who <sup>3</sup>*ju*-<sup>4</sup>*yang* have entered the ocean, *i.e.* have emigrated <sup>2</sup>*ch'ien* previous to <sup>1</sup>*li* the law [regulating emigration] <sup>6</sup>*lè* are bound <sup>7</sup>*hsien* limiting <sup>8</sup>*san* <sup>9</sup>*nien* three years <sup>10</sup>*hui*-<sup>11</sup>*chi* to return to their home <sup>16</sup>*ché* those who <sup>14</sup>*ju*-<sup>15</sup>*yang* have emigrated <sup>12</sup>*li*-<sup>13</sup>*hou* after the law <sup>17</sup>*pu*-<sup>18</sup>*chun* are not permitted to <sup>19</sup>*hui*-<sup>20</sup>*chi* return.

“Emigrants who left China previous to the emigration law being put in force must return to their home within three years’ limit; emigrants who left afterwards are forbidden to return” (128; *cf.* 345, col. 11; 416, col. 7; 430, col. 12 seq.). (100) The construction with 者 *ché*, whether looked upon as representing a relative clause, or a participial expression, or a noun, is very frequently preceded by a sort of apposition, or a genitive by position as we may fitly explain it: “of the so and so those who, etc.”

子<sup>1</sup> 毆<sup>2</sup> 父<sup>3</sup> 母<sup>4</sup> 殺<sup>5</sup> 者<sup>6</sup> 凌<sup>7</sup> 遲<sup>8</sup> 處<sup>9</sup> 死<sup>10</sup>—<sup>1</sup>*tsū* of children (genitive by position) <sup>6</sup>*ché* those who, <sup>2</sup>*ou* striking <sup>3</sup>*ju*-<sup>4</sup>*mu* father or mother, <sup>5</sup>*sha* kill <sup>9</sup>*ch'u*-<sup>10</sup>*ssū* are punished by the death of <sup>7</sup>*ling*-<sup>8</sup>*ch'ih* being cut to pieces, or “children who strike their parents to death are punished by death through the process of being cut to pieces” (202).

天<sup>1</sup> 下<sup>2</sup> 銅<sup>3</sup> 斤<sup>4</sup> 產<sup>5</sup> 於<sup>6</sup> 滇<sup>7</sup> 者<sup>8</sup> 十<sup>9</sup> 之<sup>10</sup> 五<sup>11</sup> 六<sup>12</sup> 產<sup>13</sup> 他<sup>14</sup> 省<sup>15</sup> 者<sup>16</sup> 十<sup>17</sup> 之<sup>18</sup> 三<sup>19</sup> 四<sup>20</sup>—<sup>1</sup>*t'ien*-<sup>2</sup>*hsia* <sup>3</sup>*tung*-<sup>4</sup>*chin* of the world's copper, of all the copper produced in the Empire [genitive by position], <sup>8</sup>*ché* that which <sup>5</sup>*ch'an* is produced <sup>9</sup>*yü* in <sup>7</sup>*tien* Yünnan [is, makes, constitutes] <sup>11</sup>*wu* <sup>12</sup>*lin* five or six [parts] <sup>10</sup>*chih* of, out of <sup>9</sup>*shih* ten; <sup>16</sup>*ché* that which <sup>13</sup>*ch'an* is produced in <sup>14</sup>*ta* other <sup>15</sup>*shing* provinces, <sup>19</sup>*san* <sup>20</sup>*ssu* three or four [parts] <sup>18</sup>*chih* out of <sup>17</sup>*shih* ten. “Yünnan furnishes five or six tenths, other provinces three or four tenths, of all the copper produced in China” (347; *cf.* 331, col. 3; 352, col. 8; 261, col. 1 seq.; 264, col. 6 seq.).

嗣<sup>1</sup>後<sup>2</sup>有<sup>3</sup>案<sup>4</sup>情<sup>5</sup>似<sup>6</sup>此<sup>7</sup>者<sup>3</sup>—if <sup>1</sup>*ssũ*-<sup>2</sup>*hou* hereafter <sup>3</sup>*yu* there are <sup>4</sup>*an*-<sup>5</sup>*ching* of circumstances <sup>6</sup>*ché* those which, such which <sup>6</sup>*ssũ* resemble <sup>7</sup>*ts'ũ* these. "From this time forth, in all cases in which the circumstances resemble these," etc. (202).

The construction with 其 *ch'i* . . and 者 *ché*, may be similarly explained. In this case the literal translation of the phrase is "of these those who." Cf. the examples under 其 *ch'i* paragr. 77, p. 75.

(101) A relative clause with 者 *ché* may be headed by the indefinite pronoun 凡 *j'an*. In this case the two pronouns together produce the sense of the Latin *quisquis*.

凡<sup>1</sup>爲<sup>2</sup>地<sup>3</sup>方<sup>4</sup>官<sup>5</sup>者<sup>6</sup>—<sup>1</sup>*j'an* . . <sup>6</sup>*ché* all those who <sup>2</sup>*wei* are, act as <sup>3</sup>*ti*-<sup>4</sup>*jiang*-<sup>5</sup>*kuan* local authorities.

凡<sup>1</sup>有<sup>2</sup>益<sup>3</sup>於<sup>4</sup>疏<sup>5</sup>銷<sup>6</sup>者<sup>7</sup>—<sup>1</sup>*j'an* . <sup>7</sup>*ché* all those who <sup>2</sup>*yu* have <sup>3</sup>*i* advantage <sup>4</sup>*yü* in <sup>5</sup>*su*-<sup>6</sup>*hsiao* free circulation.

The *Ta-ch'ing lü-li* or Chinese Penal Code abounds with examples of this class. It should be noted that 凡 *j'an*, meaning "whoever," also "whenever," may be employed without 者 *ché* (3, col. 6).

(102) As with 凡 *j'an*, the word 者 *ché* may also be combined with 所 *so* and 所以 *so-i*.

今<sup>1</sup>所<sup>2</sup>積<sup>3</sup>壓<sup>4</sup>者<sup>5</sup>—<sup>2</sup>*so* . <sup>5</sup>*ché* those which have <sup>1</sup>*chin* now <sup>3</sup>*chi*-<sup>4</sup>*ya* accumulated (354, col. 7).

(103) The particle 者 *ché* added to a verb or a verbal expression gives it the force of a noun.

爲<sup>1</sup>難<sup>2</sup>者<sup>3</sup>—<sup>2</sup>*ché* that which <sup>1</sup>*wei* makes <sup>2</sup>*nan* difficulties, i.e. the making of difficulties, difficulties (374, col. 10).

○○○其<sup>1</sup>難<sup>2</sup>辦<sup>3</sup>者<sup>4</sup>一<sup>5</sup>也<sup>6</sup>. . . . <sup>6</sup>*ych* is <sup>1</sup>*ch'i* of it <sup>2</sup>*i* the first <sup>2</sup>*nan*-<sup>3</sup>*pan*-<sup>4</sup>*ché* difficulty in managing. "This is the first difficult point in the matter" (352: *et.* 353, col. 2; 354, col. 1).

目<sup>1</sup>今<sup>2</sup>開<sup>3</sup>洋<sup>4</sup>採<sup>5</sup>買<sup>6</sup>而<sup>7</sup>銅<sup>8</sup>斤<sup>9</sup>反<sup>10</sup>致<sup>11</sup>缺<sup>12</sup>額<sup>13</sup>者<sup>14</sup>

以<sup>15</sup> 滇<sup>16</sup> 銅<sup>17</sup> 不<sup>18</sup> 出<sup>19</sup> 故<sup>20</sup> 也<sup>21</sup>—<sup>14</sup>*ché*, here corresponding to the Greek  $\tau\acute{o}$  before an infinitive, translate: “the fact that” <sup>1</sup>*mu*-<sup>2</sup>*chin* now <sup>3</sup>*k'ai*-<sup>4</sup>*yang* we have opened the ocean, *i.e.* allowed foreign trade and <sup>5</sup>*ts'ai*-<sup>6</sup>*mai* purchase [copper from other countries] <sup>7</sup>*érh* <sup>10</sup>*fan* and that yet <sup>8</sup>*t'ung*-<sup>9</sup>*chin* the quantity of copper <sup>11</sup>*chih* has come to <sup>12</sup>*ch'üeh*-<sup>13</sup>*ngo* a deficit <sup>15</sup>*i* <sup>20</sup>*ku* is caused by <sup>16</sup>*tien*-<sup>17</sup>*t'ung* Yünnan copper <sup>18</sup>*pu*-<sup>19</sup>*ch'u* not being exported <sup>21</sup>*yeh* (final particle). “The reason for a deficit having appeared in the supply of copper in spite of importation from other countries being free is, that no copper has been exported from Yünnan” (347).

以<sup>1</sup> 足<sup>2</sup> 民<sup>3</sup> 者<sup>4</sup> 裕<sup>5</sup> 國<sup>6</sup>—<sup>5</sup>*yü* to benefit <sup>6</sup>*kuo* the state <sup>1</sup>*i* by <sup>2</sup>*tsu* <sup>3</sup>*min* <sup>4</sup>*ché* satisfying the people, supplying the wants of the people (319).

(104) We may here mention phrases like 啓者 *ch'i-ché*, “a communication,” “an advice,” from the verb 啓 *ch'i* to inform (47, col. 9; etc.), 敬啓者 *ching ch'i-ché*, “a respectful communication,” 敬覆者 *ching fu-ché*, “a respectful reply;” 敬稟者 *ching ping-ché*, “a respectful petition” (104, col. 9; 391, col. 9), which are used as headings as it were in letters and petitions respectively; also the phrase concluding official despatches exchanged between foreign and Chinese officials: 須至照會者<sup>5</sup> <sup>3</sup>*chao*-<sup>4</sup>*hui* <sup>5</sup>*ché* a despatch [<sup>5</sup>*ché* giving the verb <sup>3</sup>*chao*-<sup>4</sup>*hui*=“to address officially,” the force of a noun] <sup>1</sup>*hsü* <sup>2</sup>*chih* that must go and arrive, *i.e.* “a necessary despatch,” as it is usually translated; or as Chinese writers say between themselves 須至移者<sup>4</sup> <sup>3</sup>*i*-<sup>4</sup>*ché* a communication [<sup>4</sup>*ché* giving the verb <sup>3</sup>*i*=“to communicate officially,” the force of a noun] <sup>1</sup>*hsü* <sup>2</sup>*chih* that must go and arrive, *i.e.* “a necessary communication” (99, col. 12; 102, col. 5).

(105) When following a noun 者 *ché* gives it the force of an *adjective* with the article, *e.g.* 德者 *té-ché* the virtuous,



from 德 *té*, virtue; 仁者 *jén-ché*, the humane, from 仁 *jén*, humanity; 病者 *píng-ché*, the patient, from 病 *píng* sickness (47, col. 2).

(106) In explanations and definitions 者 *ché* is appended to the term to be defined, whereas the characters forming the explanation are followed by 也 *yeh*, here representing the substantive verb "to be." 德<sup>1</sup>者<sup>2</sup>本<sup>3</sup>也<sup>4</sup>—<sup>1</sup>*té*-<sup>2</sup>*ché* virtue <sup>4</sup>*yeh* that is <sup>3</sup>*pén* the root. (Prémare, p. 184). This is the standard form of definitions as used in Dictionaries. But 也 *yeh* is not essential (*cf.* Prémare II, 2, 4) as the following example shows.

夫<sup>1</sup>銅<sup>2</sup>斤<sup>3</sup>者<sup>4</sup>錢<sup>5</sup>法<sup>6</sup>之<sup>7</sup>源<sup>8</sup>錢<sup>9</sup>法<sup>10</sup>者<sup>11</sup>銅<sup>12</sup>斤<sup>13</sup>之<sup>14</sup>流<sup>15</sup>—<sup>1</sup>*fu*, a prefix (considered part of the construction in connexion with <sup>4</sup>*ché* by Prémare, 1, 2, 3) <sup>2</sup>*tung*-<sup>3</sup>*chin* <sup>4</sup>*ché* copper, that is <sup>8</sup>*yüan* the source <sup>7</sup>*chih* of <sup>9</sup>*ch'ien*-<sup>10</sup>*fa* coinage; <sup>9</sup>*ch'ien*-<sup>10</sup>*fa* <sup>11</sup>*ché*, coinage, that is <sup>15</sup>*liu* the flowing, the circulation <sup>14</sup>*chih* of <sup>12</sup>*tung*-<sup>13</sup>*chin* copper. "As copper is the basis for coining cash, cash is again the means of circulation for copper" (350).

(107) 者 *ché* is added to certain adverbs without changing their meaning, as 昔者 *hsi-ché*, formerly; 茲者 *tsü-ché*, now (58, col. 8); 今者 *chin-ché*, now; 再者 *tsü-ché*, further, again (used at the beginning of a new subject or of a postscript (Williams: 412, col. 3); 一者 *i-ché*, once, this time only (Williams).

#### DISTRIBUTIVE PRONOUNS.

(108) As such we may consider 各 *ko* and 每 *mei* both meaning "each, every." The former may be frequently translated by the plural of the noun following, especially when preceded by an adjective or a genitive: without such an attribute 各 *ko* will be generally found to retain its pronominal force as *each, every, all, e.g.* 各國 *ko-kuo*, every nation, all nations; in a limited sense, the nations having concluded

treaties with China, *i.e.* all the treaty powers; 各項 *ko hsiang*, every kind, all kinds; 各色 *ko sé*, every description, all descriptions; 各辦各事 *ko pan ko shih*, every one managing his own business. 各 *ko* has rather a tendency to express totality whereas 每 *mei* is a purely distributive pronoun; 每人 *mei jén* every man, every single man; 每一件事 *mei i-chien shih*, every affair. In phrases like 每時 *mei shih*, each time, *mei* may be separated from its noun by a genitive as we have seen already, or precede the whole phrase as an adverbial expression, *e.g.*

每<sup>1</sup>於<sup>2</sup>對<sup>3</sup>仗<sup>4</sup>之<sup>5</sup>時<sup>6</sup>—<sup>1</sup>*mei* each time, always <sup>2</sup>*yü* at <sup>6</sup>*shih* the time <sup>5</sup>*chih* of <sup>3</sup>*tui*-<sup>4</sup>*chang* fighting, *i.e.* “WHENEVER fighting takes place” (327; *cf.* 248, col. 11).

INDEFINITE PRONOUNS: 某 *mou*, QUIDAM.

(109) If the writer does not wish or is not able to mention the name of a person, *i.e.* if we would use the pronoun *quidam* in Latin, or say “a certain [*i.e.* an uncertain] so and so,” the Chinese commonly employ the character 某 *mou*, as in 某人 *mou jén*, a certain person; 某客 *mou k'o*, a certain stranger: 老母某氏 *lao-mu mou-shih*, an old mother of such and such a name; here *mou* takes the place of a female name, and is followed by *shih* just as if the name were mentioned; we may say “old Mrs. So and So.” In *pro forma* copies of forms or in other documents, when names are omitted, the space which would otherwise be occupied by a name may be filled up by 某某 *mou mou* (407, col. 6; 411, col. 3); or 某人 *mou jén* (*see* Papers 55 and 56): dates left blank for some reason or other may be filled up by the same word as in 某年某月 *mou-nien mou-yüeh*, “in such and such a month of such and such a year,” or “in the . . . month of the . . . year” (407, col. 10).

同 *t'ung* THE SAME; 異 *i*, NOT THE SAME, DIFFERENT.

(110) 同 *t'ung* and 異 *i* are opposites: the negation of the

one involves the position of the other, *i.e.* 不同 *pu-t'ung* = 異 *i*; and 不異 *pu-i* or 無異 *wu-i* = 同 *t'ung*.

The words "as" after "the same," and "from" after "different," are expressed by the preposition 與 *yü* as has been shewn on a previous occasion.

與<sup>1</sup>該<sup>2</sup>弁<sup>3</sup>等<sup>4</sup>所<sup>5</sup>稟<sup>6</sup>畧<sup>7</sup>同<sup>8</sup>—*lio* on the whole <sup>8</sup>*t'ung* the same <sup>1</sup>*yü* AS <sup>5</sup>*so* that which <sup>2</sup>*kai* the said <sup>3</sup>*pien*-<sup>4</sup>*t'eng* officers <sup>6</sup>*ping* state (394, col. 11; *cf. ibid.* col. 9).

與<sup>1</sup>良<sup>2</sup>民<sup>3</sup>無<sup>4</sup>異<sup>5</sup>—*wu-i* not different <sup>1</sup>*yü* from <sup>2</sup>*liang* good <sup>3</sup>*min* people, subjects (308).

(111) 與 *yü* always precedes 異 *i* or 同 *t'ung* with the term of comparison; there is, however, yet another construction in which 異 *i*, different, is followed by the object compared, though with another preposition, *viz.*, 於 *yü*, here corresponding to the Latin *quam*, *e.g.*

異<sup>1</sup>與<sup>2</sup>常<sup>3</sup>年<sup>4</sup>—*i* different <sup>2</sup>*yü* from (*i.e.* not the same as) <sup>3</sup>*ch'ang* ordinary <sup>4</sup>*nien* years (122). See paragr. 60, p. 66.

(112) The omission of the preposition is very rare. As exceptional we may consider the phrase 同上 *t'ung-shang*, "the same AS the above," which is commonly used like our *ib.* or *ibid.* (= *ibidem*) in connection with quotations, meaning that a passage has been taken from the same source as the preceding quotation.

(113) 同 *t'ung* may be enforced by 相 *hsiang* (394, col. 9) it also enters into composition with certain nouns in terms the meaning of which implies sameness in their being applied to several individuals, *e.g.* 同姓 *t'ung-hsing*, of the same surname. 同姓不同宗 *t'ung-hsing pu t'ung-tsung*, said of people having the same surname, but not being relations; 同年 *t'ung-nien*, of the same age; 同心一意 *t'ung-hsin-i-i* of the same opinion, etc.

一, *i*, ONE, EXPRESSING SAMENESS.

(114) From the last mentioned example it may be seen

how this character comes to be a synonym of 同 *t'ung*. 一意 *i-i*, one opinion, if held by two or more individuals, must necessarily be the *same* opinion. Thus we may translate 一般 *i-pan*, *lit.* one manner, by "the same manner," 一面, *i-mien*, *lit.* one face, one looking at, by "at the same time," *e.g.*

由<sup>1</sup>縣<sup>2</sup>發<sup>3</sup>給<sup>4</sup>腰<sup>5</sup>牌<sup>6</sup>護<sup>7</sup>照<sup>8</sup>一<sup>9</sup>面<sup>10</sup>示<sup>11</sup>諭<sup>12</sup>本<sup>13</sup>地<sup>14</sup>壯<sup>15</sup>丁<sup>16</sup>如<sup>17</sup>無<sup>18</sup>腰<sup>19</sup>牌<sup>20</sup>印<sup>21</sup>照<sup>22</sup>不<sup>23</sup>得<sup>24</sup>擅<sup>25</sup>自<sup>26</sup>成<sup>27</sup>羣<sup>28</sup>結<sup>29</sup>隊<sup>30</sup>—<sup>1</sup>*yu* (sign of the subject) <sup>2</sup>*hsien* the District Magistrate <sup>3</sup>*fa*-<sup>4</sup>*chi* will issue <sup>5</sup>*yao*-<sup>6</sup>*p'ai*-<sup>7</sup>*hu*-<sup>8</sup>*chao* belt-tickets and passports and <sup>9</sup>*i*-<sup>10</sup>*mien* at the same time <sup>11</sup>*shih*-<sup>12</sup>*yü* enjoin upon the <sup>13</sup>*pén*-<sup>14</sup>*ti* native <sup>15</sup>*chuang*-<sup>16</sup>*ting* volunteers (that) <sup>17</sup>*ju* if <sup>18</sup>*wu* not having, without <sup>19</sup>*yao*-<sup>20</sup>*p'ai* a belt ticket and <sup>21</sup>*yin*-<sup>22</sup>*chao* sealed passport, <sup>23</sup>*pu*-<sup>24</sup>*té* they must not <sup>25</sup>*shan*-<sup>26</sup>*tzü* on their own authority <sup>27</sup>*ch'êng*-<sup>28</sup>*ch'ün* form crowds and <sup>29</sup>*chieh*-<sup>30</sup>*tai* band together.

"A belt-ticket and passport will then be issued to him by the District Magistrate, who is at the same time to notify to the volunteers of this Prefecture, that, if without a belt-ticket or sealed pass, they are not to take on them to form into gangs large or small" (103).

(115) Sameness of time is expressed in certain constructions formed with 一 *i*.

一<sup>1</sup>聽<sup>2</sup>卽<sup>3</sup>答<sup>4</sup>—<sup>1</sup>*i* once <sup>2</sup>*ting* hear, (he) <sup>3</sup>*chi* at once <sup>4</sup>*ta* replied, *i.e.* he replied as soon as he heard—(Williams).

一<sup>1</sup>經<sup>2</sup>拏<sup>3</sup>獲<sup>4</sup>卽<sup>5</sup>行<sup>6</sup>從<sup>7</sup>重<sup>8</sup>究<sup>9</sup>治<sup>10</sup>—<sup>1</sup>*i* as soon as (the offenders) <sup>2</sup>*ching* (sign of the past) have been <sup>3</sup>*na*-<sup>4</sup>*hu* seized <sup>5</sup>*chi* then, at once (they must be) <sup>6</sup>*hsing* (denoting the action of the following phrase) <sup>7</sup>*ts'ung*-<sup>8</sup>*chung* severely *chiu-chih* tried (250).

(116) In examples of this class, 一 *i*, in its capacity of expressing sameness, assists in the construction of a temporal clause expressing simultaneousness of action. Its particular

force, as described in paragr. 5 on p. 22, in the adverbial phrases 一體 *i-t'i*, 一切 *i-ch'ieh*, 一律 *l-lü*, 一併 *i-ping*, 一概 *i-kai*, 一同 *i-t'ung*, 一齊 *i-ch'i*, etc., may also be derived from this general meaning of "sameness." The term 畫 — *hua-i*, lit. oneness, or sameness, of drawing, i.e. uniformity, has a slight shade of it in the example:

○○○以<sup>1</sup>符<sup>2</sup>稅<sup>3</sup>則<sup>4</sup>而<sup>5</sup>昭<sup>6</sup>畫<sup>7</sup> —<sup>8</sup> —<sup>i</sup> in order to <sup>2</sup>*ju* accord with <sup>3</sup>*shui*-<sup>4</sup>*tsé* the tariff <sup>5</sup>*érh* and <sup>6</sup>*chao* make manifest <sup>7</sup>*hua*-<sup>8</sup>*i* uniformity.

"...; such a course being in harmony with the Tariff, and one which gives a rule to be uniformly adhered to" (12; cf. 386, col. 12).

他 *t'a*, ALUS.

(117) This word, used as a pronoun of the third person in the Mandarin colloquial, has the meaning *other, another*, in the written language, e.g. 他省 *t'a-shéng*, other provinces; 他日 *t'a-jih*, another day; 他人 *t'a-jén*, another man, 他言 *t'a-yen*, other words, 他議 *t'a-i*, other schemes, and similar phrases, may be used with an *arrière pensée* of insincerity, easily explained by the contrast in the example quoted in K'ang-hsi's Dictionary:

君<sup>1</sup>子<sup>2</sup>正<sup>3</sup>而<sup>4</sup>不<sup>5</sup>他<sup>6</sup> —<sup>1</sup>*chün*-<sup>2</sup>*tz'ü* the superior man is <sup>3</sup>*shéng* upright <sup>4</sup>*érh* and <sup>5</sup>*pu* not <sup>6</sup>*t'a* otherwise, i.e. insincere, false.

#### INTERROGATIVE PRONOUNS.

(118) As we shall have to come back to these pronouns when speaking of interrogative sentences, it will be sufficient to give here a list of the principal pronouns of this class used in the business style with their respective meanings. They are

孰 *shu*, who? what?

誰 *shui*, who?

何 *ho* and 曷 *ho*, what?

These are about the only words corresponding to the Latin *quis*, *quid*, however rich the language is in interrogative particles serving to form interrogative sentences generally.

#### NUMERALS.

(119) The number of numeral characters used in the documentary style is thirteen; they consist of the numbers one to nine and certain signs expressing the successive decimals from ten to ten thousand (10, 100, 1,000 and 10,000). The dictionary contains also characters for 100,000, a million, ten millions, and a hundred millions, but these are not used, as a rule, in forming higher numbers, the character for "ten thousand" being the highest factor employed in compound numbers. A million is thus expressed by "a hundred ten thousands," ten millions by "a thousand ten thousands," etc.

(120) Similarly as we, in writing numbers, are at liberty to use the Arabic style (figures), or the Roman style (numbers), or to write them out in words, as may be required on special occasions, the Chinese have three modes of writing numbers, *viz.*, the 原本 *yüan-pên*, *i.e.* the original or simple numerals: the 大寫 *ta-hsieh*, *i.e.* the large style: and the 花碼 *hua-ma*, the "flowery weight" or abbreviated style. Original numerals are those common in books, in ordinary accounts, reports, etc., if no special reason demands a different style. The *Ta-hsieh*, on the other hand, corresponds to our numbers written in words and is similarly employed, *viz.* in all important documents such as accounts and reports to the government, on cheques and drafts, commercial bills, and generally wherever it is of importance to make sure that no fraudulent changes can be made in the writing. The character 二 *érh*, two, as ordinarily written, for instance, could be changed into 三 *san*, three, by the addition of a single stroke. In order to render such unauthorised changes more difficult, the *Ta-hsieh* style has been made to consist in

a selection of characters sufficiently complicated to enable any addition to be at once discovered. This in connection with the fact that all Chinese paper will easily show any erasure made on it when held against the light, is certainly the best guarantee against fraud that could have been devised under the circumstances. The third, or abbreviated, form is a kind of running hand, the ordinary numeral characters having been reduced to the greatest simplicity imaginable. They are also called 蘇州碼數 *Su-chou ma-shu*, i.e. Su-chou numbers, on a supposition, perhaps, that their use has originated at Su-chou, the great city near Shanghai, though the fact of their being written from the left to the right hand, for which in the eyes of a Chinaman there seems to be no reasonable cause, the similarity of some of these signs to the corresponding Indian figures and the use of zeroes, have been taken as traces of western origin. These numeral short-hand signs are rarely seen in printed books, but are confined to ordinary account books, bills, memos, etc. (121) The following is a list of the thirteen numeral characters as written in each of the three styles :

<i>Yüan-pên</i>	<i>Tai-hsieh.</i>	<i>Hua-ma.</i>	
一	壹	1	<i>i</i> = 1.
二	貳	11	<i>êrh</i> = 2.
三	叁	111	<i>san</i> = 3.
四	肆	X	<i>ssü</i> = 4.
五	伍	3	<i>wu</i> = 5.
六	陸	L	<i>liu</i> = 6.
七	柒	7	<i>ch'i</i> = 7.
八	捌	8	<i>pa</i> = 8.
九	玖	文	<i>chiu</i> = 9.
十	拾	十	<i>shih</i> = 10.
百	佰	百	<i>pai</i> = 100.
千	仟	千	<i>ch'ien</i> = 1,000.
萬	萬	万	<i>wan</i> = 10,000.

二十 *érh-shih*, twenty, is sometimes contracted to 廿 or 卅 (392, col. 2) *ju* (a double 十 *shih* ten) which form is again occasionally represented by 念 *nien*, said to be of local use at Shanghai by Williams p. 635; and 三十 *san-shih*, thirty, is similarly contracted to 卅 *sa*; but such abbreviated forms would not be admissible in strictly official writings.

(122) The character for 100,000 contained in the Dictionaries is 億 *i*, that for a million 兆 *chao*, that for ten millions 京 *ching*, and that for a hundred millions 垓 *kai*.<sup>\*</sup> These signs, though not employed as factors in expressing high numbers in a definite sense, may occur in general phrases as 億<sup>1</sup> 兆<sup>2</sup> 之<sup>3</sup> 衆<sup>4</sup> *‘chung* a multitude <sup>3</sup>*chih* of <sup>1</sup>*i* a hundred thousand <sup>2</sup>*chao* millions, *i.e.* an innumerable mass of people; 兆 民 *chao-min*, a million people, the million.

(123) It will be seen from the above table that since there was no need for it no separate character exists for the *Ta-hsieh* style of the decimal number 100,000.

(124) As regards the *Hua-ma* it should be noted that the signs I, II and III are written horizontally, *viz.*, 一, 二 and 三, when following any of these signs written vertically so as to avoid confusion, as in 卅=12, 卅三=231. The decimal may be written underneath the numeral occupying the highest decimal place in the number; and similarly the character standing for *tael*, *mace*, *candareen*, or *cash* is added below when necessary for the sake of clearness. Interruptions in the series are expressed by the insertion of zeros, but no zeros need be written at the end of a number as we would in numbers like 2,300, or 15,000. When numeral characters or money designations are added underneath the ordinary

<sup>\*</sup> K'anghsi's Dictionary, Rad. 土 p. 11: 十<sup>1</sup> 億<sup>2</sup> 日<sup>3</sup> 兆<sup>4</sup> 十<sup>5</sup> 兆<sup>6</sup> 日<sup>7</sup> 京<sup>8</sup> 十<sup>9</sup> 京<sup>10</sup> 日<sup>11</sup> 垓<sup>12</sup>, *i.e.* ten <sup>2</sup>*i* are called <sup>4</sup>*chao*; ten <sup>4</sup>*chao* are called <sup>6</sup>*ching*; ten <sup>6</sup>*ching* are called <sup>8</sup>*kai*. Under 億 *i*, the Imperial Dictionary says that it means 十 萬 *shih-wan*, *i.e.* ten times ten thousand, but that according to some its number is indefinite.



figures, they usually assume the contracted shape as follows :

萬 wan = 万.

兩 liang = 双.

錢 ch'ien = 钅 (entering into various combinations with its number, as shown in the subjoined examples).

分 fên = 分.

厘 li = 厘.

千 ch'ien, 百 pai, and 十 shih, do not differ from their ordinary shape except by appearing in diminished size.

#### EXAMPLES.

18 = 65; 18 51 = Tls. 65.8.5.1

18 51 = 357; 18 51 08 = Tls. 357.0.5.1.

18 51 = 380; 18 51 000 = Tls. 380.0.0.1.

18 51 = 308; 18 51 000 = Tls. 308.0.0.1.

18 51 = 2,509; 18 51 08 = Tls. 2,509.4.0.0.

18 51 = 68; 18 51 51 = Tls. 68.5.3.1.

18 51 = 680; 18 51 08 = Tls. 680.3.0.0.

18 51 = 6,800; 18 51 08 = Tls. 6,800.1.0.0.

18 51 = 6,080; 18 51 08 = Tls. 6,080.5.0.0.

18 51 = 6,008; 18 51 08 = Tls. 6,008.6.0.0.

18 51 08 = 52,037; 18 51 08 51 = Tls. 52,037.7.0.0.

18 51 08 = 60,592; 18 51 08 51 = Tls. 60,592.8.0.0.

18 51 = 62,000; 18 51 000 51 = Tls. 62,000.9.0.0.

18 51 08 = 322,563.

18 51 08 = 123,321.

18 51 08 08 = 6,306,508.

三萬五千二百一十 = 63,521,000.

一千五百三十二萬七千二百九十五 = Tls. 153,205,729.

(152) The different decimals follow each other from the higher to the lower order. The numerals *one* to *nine* at the end of numbers are sometimes added with 有 *yu*, as in 十<sup>1</sup> 有<sup>2</sup> 五<sup>3</sup> <sup>1</sup>*shih* ten <sup>2</sup>*yu* having, with <sup>3</sup>*wu* five, i.e. fifteen (cf. Julien, p. 198). 有 *yu* should in such cases be pronounced in the *ch'ü-shêng*, as it is explained as meaning 又 *yu*, "and."

(126) An interruption in the decimal series may be expressed by the character 零 *ling* which indeed "is used in any place but the last in a series of numbers in which we should insert zero" ("Wade, Colloquial Course, Note to Ex. 4 in Exercise 1 of the Forty Exercises.") Some writers also omit *ling*. As a matter of principle, in cases of this kind, uniformity should be observed; *ling* should either be always used to replace zero (except at the end of a number), or it should be always omitted. *Ling* is also used to indicate a gap in the series of decimal weights or money, etc., e.g. 六兩零八分 *liu liang ling pa jên*, six taels and eight candareens. The *ling* here indicates that a decimal, viz. that of the *mace*, is not represented.

(127) In stating amounts of money if there are no fractional amounts, i.e. no *mace*, *candareens* or *cash*, after the taels, the character 正 *chéng*, "exactly," for which 整 *chéng* is used in the Ta-hsieh style, is sometimes added, in order to prevent the unauthorised addition of other characters, just as we add the word "only" to round numbers of coin on cheques and similar documents.

關平銀四五百兩正<sup>1</sup>—<sup>1</sup>*kuan*-<sup>2</sup>*p'ing* <sup>3</sup>*yin* Haikuan silver <sup>4</sup>*liang* Taels <sup>5</sup>*ssü*-<sup>6</sup>*pai* four hundred <sup>7</sup>*chéng* exactly, or "Haikuan Taels four hundred only." <sup>7</sup>*chéng* would have to be omitted if there were some fraction of a tael coming after <sup>4</sup>*liang*.

(128) If numbers are distinctly meant to be left uncertain, *i.e.* if we would say "about so many" or "so much more or less," the phrases 左右 *tso-yu*, *lit.* left or right, and 不等 *pu-têng* sometimes follow the numeral expression, *e.g.*

如<sup>1</sup> 果<sup>2</sup> 漢<sup>3</sup> 口<sup>4</sup> 行<sup>5</sup> 情<sup>6</sup> 在<sup>7</sup> 四<sup>8</sup> 兩<sup>9</sup> 左<sup>10</sup> 右<sup>11</sup> 祈<sup>12</sup> 代<sup>13</sup> 辦<sup>14</sup>  
—<sup>15</sup> 百<sup>16</sup> 桶<sup>17</sup> — <sup>1</sup>*ju*-<sup>2</sup>*kuo* if <sup>3</sup>*hang*-<sup>4</sup>*ching* hong-matters, *i.e.* the market price <sup>3</sup>*han*-<sup>4</sup>*k'ou* at Hankow <sup>7</sup>*tsai* is at <sup>8</sup>*ssu* four <sup>9</sup>*liang* Taels <sup>10</sup>*tso*-<sup>11</sup>*yu* more or less, <sup>12</sup>*shih* pray <sup>13</sup>*pan* buy <sup>13</sup>*tai* for (me) <sup>15</sup>*i*-<sup>16</sup>*pai* a hundred <sup>17</sup>*tung* casks. "If the Hankow market has come down to about four Taels I shall be obliged by your buying for me a hundred casks (of Wood Oil) [402].

—<sup>1</sup> 甲<sup>2</sup> 之<sup>3</sup> 戶<sup>4</sup> 往<sup>5</sup> 往<sup>6</sup> 相 隔<sup>7</sup> 數<sup>8</sup> 十<sup>9</sup> 里<sup>10</sup> 不<sup>12</sup> 等<sup>13</sup> —  
<sup>4</sup>*hu* the families <sup>3</sup>*chih* of <sup>1</sup>*li* one <sup>2</sup>*chia* tithing <sup>5</sup>*wang*-<sup>6</sup>*wang* constantly <sup>7</sup>*hsiang*-<sup>8</sup>*chieh* are separated from each other <sup>12</sup>*pu*-<sup>13</sup>*têng* about, more or less <sup>9</sup>*shu*-<sup>10</sup>*shih* several times ten <sup>11</sup>*li* Li, (Chinese miles.—"The families forming a tithing are constantly scores of *li* or so apart from each other" (107).

(129) This phrase 不等 *pu-têng* has disjunctive force when following two numbers, as 二三兩不等 *érh san liang pu-têng*, two OR three Taels.)\*

各<sup>1</sup> 給<sup>2</sup> 錢<sup>3</sup> 二<sup>4</sup> 三<sup>5</sup> 百<sup>6</sup> 至<sup>7</sup> 八<sup>8</sup> 九<sup>9</sup> 百<sup>10</sup> 文<sup>11</sup> 不<sup>12</sup> 等<sup>13</sup> —  
<sup>1</sup>*ko* each <sup>2</sup>*chi* gave, paid <sup>3</sup>*ch'ien* of money <sup>4</sup>*érh* <sup>5</sup>*san* two OR three <sup>6</sup>*pai* hundred <sup>7</sup>*chih* up to <sup>8</sup>*pa* <sup>9</sup>*chin* eight OR nine <sup>10</sup>*pai* hundred <sup>11</sup>*wén* cash <sup>12</sup>*pu*-<sup>13</sup>*têng* (expressing OR on the two previous occasions). "Every man paid so much; some of them 200 or 300, some 800 or 900, cash apiece" [209]†.

\* It is, in this sense, not confined to numbers, but may follow other words as well, *e.g.* 大小不等 *ta-hsiao pu-têng*, large OR small.

† According to Kémusat, we should place under this category the character 餘 *yü* which very frequently follows a numeral expression. "Quand on exprime un nombre dont on n'entend pas garantir la précision, on y ajoute 餘 *hü* on 許 *hiu*, qui signifient *environ, un peu plus ou un peu moins.*" *Grammaire Chinoise*, p. 51. The following example, however, shows clearly the meaning of this word to be "MORE THAN," the

(130) Ordinals are expressed by placing the character 第 *i.e.* number, before the ordinary numeral, as 第五 *ti-wu*, No. 5, *i.e.* the fifth. The ordinal numbers used to mark the first ten days of the month are composed with 初 *ch'u*, as 初一日 *ch'u-i jih*, the first of the month; 初十日 *ch'u-shih jih*, the tenth.

(131) 初 *ch'u* has by itself the meaning of an ordinal number in the sense of "first," *e.g.* 初旬 *ch'u hsün*, the first decade, the first ten days of a month; 初次 *ch'u-tz'ü* the first time.

(132) 第一 *ti-i*, the first, placed before a noun has superlative power, as in 第一等 No. 1 class, the first class=the best.

以<sup>1</sup>保<sup>2</sup>固<sup>3</sup>民<sup>4</sup>心<sup>5</sup>爲<sup>6</sup>第<sup>7</sup>一<sup>8</sup>義<sup>9</sup>—<sup>1</sup>*i. . .* <sup>6</sup>*wei* to consider <sup>2</sup>*pao*-<sup>3</sup>*ku* <sup>4</sup>*min*-<sup>5</sup>*hsin* protecting the heart of the people is <sup>7</sup>*ti*-<sup>8</sup>*i* <sup>9</sup>*i* the foremost, the best principle.—"The security of the popular mind against alarm is the foremost of essentials" (102; *cf.* 426, col. 5).

(133) Ordinals are, however, quite frequently expressed by simple cardinals whenever no misunderstanding can arise from the omission of 第 *ti*. This is, for instance, regularly the case with all dates, *e.g.*

光<sup>1</sup>緒<sup>2</sup>六<sup>3</sup>年<sup>4</sup>十<sup>5</sup>月<sup>6</sup>二<sup>7</sup>十<sup>8</sup>三<sup>9</sup>日<sup>10</sup>—<sup>7</sup>*érh*-<sup>8</sup>*shih*-<sup>9</sup>*san*

opposite of 不足 *pu-tsu* placed before the number, *i.e.* "LESS THAN," and not "about" or "more or less."

十<sup>1</sup>家<sup>2</sup>—<sup>3</sup>牌<sup>4</sup>此<sup>5</sup>定<sup>6</sup>式<sup>7</sup>也<sup>8</sup>亦<sup>9</sup>有<sup>10</sup>不<sup>11</sup>足<sup>12</sup>十<sup>13</sup>家<sup>14</sup>  
者<sup>15</sup>亦<sup>16</sup>有<sup>17</sup>十<sup>18</sup>餘<sup>19</sup>家<sup>20</sup>者<sup>21</sup>任<sup>22</sup>其<sup>23</sup>量<sup>24</sup>地<sup>25</sup>—  
<sup>1</sup>*shih* ten <sup>2</sup>*chia* families <sup>3</sup>*i* one <sup>4</sup>*p'ai* ticket; <sup>5</sup>*tz'ü* this <sup>6</sup>*ych* is "ting-<sup>7</sup>*shih* the standing rule; <sup>8</sup>*yu* there are <sup>9</sup>*ych* also <sup>10</sup>*ché* such which are, contain <sup>11</sup>*pu*-<sup>12</sup>*tsu* not enough to, *i.e.* less than <sup>13</sup>*shih* ten <sup>14</sup>*chia* families; <sup>15</sup>*yu* there are <sup>16</sup>*ych* also <sup>17</sup>*ché* such which contain <sup>18</sup>*yü* MORE THAN <sup>19</sup>*shih* ten <sup>20</sup>*chia* families; (we should) <sup>21</sup>*jén* allow <sup>22</sup>*ch'i* these <sup>23</sup>*liang* to measure <sup>24</sup>*ti* the ground. "The standing rule is that there shall be a [large] ticket to every ten families; but there are cases in which there may be more than ten families or less, and in such cases allowance must be made, and [the tithing declared] by measurement of ground" [112].

餘 *yü* has here decidedly the meaning of 多 *to* in the example —  
百<sup>1</sup>多<sup>2</sup>人 *i-pai to-jén*, MORE than 100 men.

THE twenty-third <sup>10</sup>jih day of <sup>5</sup>shih THE tenth <sup>6</sup>yüeh moon of <sup>3</sup>liu THE sixth <sup>4</sup>nien year of <sup>1</sup>kuang-<sup>2</sup>hsü the Emperor Kuang-hsü.

該<sup>1</sup>船<sup>2</sup>二<sup>3</sup>伙<sup>4</sup>—<sup>3</sup>érh the second <sup>4</sup>huo mate of <sup>1</sup>kai the said, that <sup>2</sup>ch'uan vessel.\*

(134) "The second" may be expressed by 次 *tz'ü* in certain combinations, as in 次日 *tz'ü-jih*, the second or following day (72, col. 5); 次早 *tz'ü tsao*, the next morning; 次玉 *tz'ü yü*, a second class, i.e. an inferior gem; 次硝 *tz'ü hsiao*, second class, i.e. inferior saltpetre.

(135) Otherwise this character 次 *tz'ü* is used in forming multiplicative numbers; it corresponds to the English "times" in "five times" (五次 *wu tz'ü*).

兩次 *liang tz'ü*=twice: 經<sup>1</sup>該<sup>2</sup>府<sup>3</sup>兩<sup>4</sup>次<sup>5</sup>委<sup>6</sup>員<sup>7</sup>審<sup>8</sup>辦<sup>9</sup>—<sup>2</sup>kai the said, the <sup>3</sup>ju Prefect <sup>1</sup>ching (sign of the past) has <sup>4</sup>liang-<sup>5</sup>tz'ü twice <sup>6</sup>wei deputed <sup>7</sup>yüan an officer to <sup>8</sup>shên-<sup>9</sup>pan try the case (32).

二次 *érh-tz'ü*=twice: 輸稅二次 *shu shui érh-tz'ü* to pay duty twice (17).

一次 *i-tz'ü*, once; 每一次 *mei i-tz'ü* each time; 三次 *san-tz'ü*, three times, etc.

此次 *tz'ü-tz'ü* means "this time" (339); 疊次 *tieh-tz'ü*, repeatedly (3, col. 9); 屢次 *lü-tz'ü*, 節次 *chieh-tz'ü*, 累次 *lei-tz'ü*, 連次 *lien-tz'ü*, 多次 *to-tz'ü*, 歷次 *li-tz'ü*, many times, often; 前次 *ch'ien-tz'ü* occurs with the meaning "a previous time," "on a former occasion,"—"already" (cf. Wade's Note 4 to Paper 41). Functions similar to those of 次 *tz'ü* are performed by the characters 回 *hui*, 番 *fan*, and 遭 *ts'ao*.

\* I have seen a translation in which the rendering of the above example by "the two mates of that ship" was about to create a serious confusion in a criminal case. To express this last meaning the Chinese writer would have said:

該<sup>1</sup>船<sup>2</sup>大<sup>3</sup>二<sup>4</sup>伙<sup>5</sup>兩<sup>6</sup>人<sup>7</sup>—<sup>3</sup>ta the first and <sup>4</sup>érh the second <sup>5</sup>huo mate of <sup>1</sup>kai that <sup>2</sup>ch'uan vessel, <sup>6</sup>liang both <sup>7</sup>jên men.

(136) Another multiplicative character is 倍 *pei*.

擬<sup>1</sup>罰<sup>2</sup>正<sup>3</sup>稅<sup>4</sup>三<sup>5</sup>倍<sup>6</sup>—<sup>1</sup>*i*-<sup>2</sup>*fa* he was fined <sup>5</sup>*san*-<sup>6</sup>*pei* three times <sup>3</sup>*chéng*-<sup>4</sup>*shui* the full duty.

Note that the multiplicand (<sup>3</sup>*chéng*-<sup>4</sup>*shui*) is placed before the multiplier (<sup>5</sup>*san*).

(137) Distributive numbers are simply formed by the addition of 每 *mei*, each, every.

每<sup>1</sup>十<sup>2</sup>戶<sup>3</sup>合<sup>4</sup>訂<sup>5</sup>一<sup>6</sup>冊<sup>7</sup>—<sup>1</sup>*mei* every <sup>2</sup>*shih* ten <sup>3</sup>*hu* families <sup>4</sup>*ho*-<sup>5</sup>*ting* unite to constitute <sup>6</sup>*i* one <sup>7</sup>*ts'é* register. "Every ten families must make up a register" (111).

This form is also used to express *percentage*.

瓦<sup>1</sup>器<sup>2</sup>僅<sup>3</sup>照<sup>4</sup>估<sup>5</sup>價<sup>6</sup>每<sup>7</sup>百<sup>8</sup>兩<sup>9</sup>抽<sup>10</sup>稅<sup>11</sup>五<sup>12</sup>兩<sup>13</sup>—<sup>1</sup>*wa*-<sup>2</sup>*chi* earthen ware <sup>10</sup>*ch'ou* <sup>11</sup>*shui* is levied duty <sup>3</sup>*chin* only <sup>12</sup>*wu* <sup>13</sup>*liang* five taels <sup>4</sup>*chao* according to <sup>5</sup>*ku*-<sup>6</sup>*chia* value <sup>7</sup>*mei* of every, <sup>8</sup>*pai* hundred <sup>9</sup>*liang* Taels; "earthenware only pays an *ad valorem* duty of five per cent" (12).

(138) Fractions may be expressed with 分 *fén*, part, e.g. 三<sup>1</sup>分<sup>2</sup>之<sup>3</sup>二<sup>4</sup>—<sup>4</sup>*erh* two <sup>3</sup>*chih* of <sup>1</sup>*san* three <sup>2</sup>*fén* parts, i.e. two thirds.

舊<sup>1</sup>商<sup>2</sup>買<sup>3</sup>賣<sup>4</sup>不<sup>5</sup>及<sup>6</sup>新<sup>7</sup>商<sup>8</sup>百<sup>9</sup>分<sup>10</sup>之<sup>11</sup>一<sup>12</sup>—<sup>3</sup>*mai*-<sup>4</sup>*mai* the trade of <sup>1</sup>*ch'iu* the old <sup>2</sup>*shang* merchants <sup>5</sup>*pu*-<sup>6</sup>*chi* does not reach up to <sup>12</sup>*i* one <sup>11</sup>*chih* of <sup>9</sup>*pai* hundred <sup>10</sup>*fén* parts of [that of] <sup>7</sup>*hsin*-<sup>8</sup>*shang* the new merchants. "Trade in former times was not the hundredth part so extensive as it is now" (385).

(139) The omission of 分 *fén* is, however, quite usual so that nothing but the Genitive relation remains to indicate the fraction.

天<sup>1</sup>下<sup>2</sup>銅<sup>3</sup>斤<sup>4</sup>產<sup>5</sup>於<sup>6</sup>滇<sup>7</sup>者<sup>8</sup>十<sup>9</sup>之<sup>10</sup>五<sup>11</sup>六<sup>12</sup>產<sup>13</sup>他<sup>14</sup>省<sup>15</sup>者<sup>16</sup>十<sup>17</sup>之<sup>18</sup>三<sup>19</sup>四<sup>20</sup>—<sup>1</sup>*t'ien*-<sup>2</sup>*hsia* <sup>3</sup>*t'ung*-<sup>4</sup>*chin* of the world's copper, of all the copper produced in the Empire <sup>8</sup>*ché* that which <sup>5</sup>*ch'an* is produced <sup>6</sup>*yü* in <sup>7</sup>*tien* Yünnan [is, makes, constitutes] <sup>11</sup>*wu* <sup>12</sup>*liu* five or six [parts] <sup>10</sup>*chih* of,

out of <sup>9</sup>*shih* ten; <sup>16</sup>*ché* that which <sup>13</sup>*ch'an* is produced in <sup>14</sup>*t'a* other <sup>15</sup>*shéng* provinces <sup>19</sup>*san* <sup>20</sup>*ssü* three or four [parts] <sup>18</sup>*chih* out of <sup>17</sup>*shih* ten. "Yünnan furnishes five or six tenths, other provinces three or four tenths of all the copper produced in China" (347).

#### NUMERALS EMPLOYED IN FORMING IDIOMATIC PHRASES.

##### — *i*, ONE.

(140) In addition to the various uses of this character already described the following should be noted:

1. — *i* often corresponds to our indefinite article, *a*; *an*

2. — — *i-i*=one by one (—逐— *chu-i*).

且有<sup>2</sup>戶<sup>3</sup>書<sup>4</sup>某<sup>5</sup>姓<sup>6</sup>於<sup>7</sup>民<sup>8</sup>等<sup>9</sup>建<sup>10</sup>造<sup>11</sup>事<sup>12</sup>情<sup>13</sup>—<sup>14</sup>  
—<sup>15</sup>洞<sup>16</sup>悉<sup>17</sup>—<sup>1</sup>*ch'ich* further <sup>2</sup>*yu* there is <sup>3</sup>*hu*-<sup>4</sup>*shu* the revenue clerk <sup>5</sup>*mao* <sup>6</sup>*hsing* so and so <sup>16</sup>*tung*-<sup>17</sup>*hsi* is thoroughly acquainted <sup>14</sup>*i*-<sup>15</sup>*i* one by one, point for point, in detail <sup>7</sup>*yü* with <sup>10</sup>*chien* <sup>11</sup>*tsao* <sup>12</sup>*shih*-<sup>13</sup>*ching* the matter of house building of <sup>8</sup>*min*-<sup>9</sup>*tung* petitioners. "[If farther testimony to the truth of their statement be needed] there is C.D., clerk in the Revenue Office, who knows the whole story of petitioner's house building" (58).

必須<sup>1</sup>逐<sup>2</sup>—<sup>3</sup>查<sup>4</sup>實<sup>5</sup>—(Circumstances <sup>1</sup>*pi*-<sup>2</sup>*hsü* must be <sup>5</sup>*ch'a*-<sup>6</sup>*shih* ascertained <sup>3</sup>*chu*-<sup>4</sup>*i*, one by one, in detail. "The real reason why, etc., should EACH AND ALL be ascertained" (100).

3. —..., —..., —..., *i*..., *i*..., *i*...,=the one..., the other ..., the third..., etc., [33, cols. 5 and 6].

4. 一則..., 一則..., *i-tsé*..., *i-tsé*=firstly..., secondly ..., etc.

5. 無<sup>1</sup>—<sup>2</sup>不<sup>3</sup>—<sup>1</sup>*wa* there is not <sup>2</sup>*i* one <sup>3</sup>*pu* who does not ...*i.e.* everyone does, *e.g.*

無<sup>1</sup>—<sup>2</sup>丁<sup>3</sup>—<sup>1</sup>家<sup>5</sup>不<sup>6</sup>受<sup>7</sup>轄<sup>8</sup>於<sup>9</sup>社<sup>10</sup>廟<sup>11</sup>者<sup>12</sup>—<sup>1</sup>*wu* there is not <sup>2</sup>*i* one <sup>3</sup>*ting* individual [nor] <sup>4</sup>*i* one <sup>5</sup>*chia* family <sup>6</sup>*pu* <sup>12</sup>*ché* who does not <sup>7</sup>*shou* receive <sup>8</sup>*hsia* orders, *i.e.* who is

not under the authority, <sup>9</sup>*yü* of <sup>10</sup>*shê*-<sup>11</sup>*miao* the local deity temple.—“There is not a family nor an individual over whom the temple has not authority” (107).

6. 不<sup>1</sup> *pu-i*, 非<sup>1</sup> *fei-i*, not of one kind, *i.e.* many-fold: 其<sup>1</sup>害<sup>2</sup>不<sup>3</sup>—<sup>4</sup>—<sup>2</sup>*hai* the injuries <sup>1</sup>*ch'i* of it, done by it <sup>3</sup>*pu'i* are not of one kind, *i.e.* are many-fold.

舞<sup>1</sup>弊<sup>2</sup>之<sup>3</sup>人<sup>4</sup>非<sup>5</sup>—<sup>6</sup>類<sup>7</sup>—Of <sup>4</sup>*jén* men <sup>3</sup>*chih* who <sup>1</sup>*wu-pi* wink at malpractices <sup>5</sup>*fei* there is not <sup>6</sup>*i* one <sup>7</sup>*lei* class. “There are many who wink at malpractices” (264).

7. 一<sup>1</sup>帶<sup>2</sup> *i-tai*, *lit.* the whole belt or line; the neighbourhood.

余<sup>1</sup>山<sup>2</sup>東<sup>3</sup>北<sup>4</sup>—<sup>5</sup>帶<sup>6</sup>係<sup>7</sup>兵<sup>8</sup>船<sup>9</sup>未<sup>10</sup>便<sup>11</sup>駛<sup>12</sup>往<sup>13</sup>之<sup>14</sup>處<sup>15</sup>—<sup>5</sup>*i-tai* the neighbourhood, the whole region <sup>2</sup>*tung-peï* north-east of <sup>1</sup>*shê*-<sup>2</sup>*shan* Shê-shan <sup>7</sup>*hsi* is <sup>15</sup>*ch'u* a place <sup>14</sup>*chih* of, here: to which <sup>8</sup>*ping*-<sup>9</sup>*ch'uan* men-of-war <sup>10</sup>*wei*-<sup>11</sup>*pien* ought not to <sup>12</sup>*shih*-<sup>13</sup>*wang* proceed. “The ground north-west of the Shê Shan is ground to which men-of-war should properly not go” (21).

勾<sup>1</sup>結<sup>2</sup>五<sup>3</sup>排<sup>4</sup>—<sup>5</sup>帶<sup>6</sup>匪<sup>7</sup>類<sup>8</sup>—They <sup>1</sup>*kou*-<sup>2</sup>*chieh* connect with <sup>7</sup>*fei*-<sup>8</sup>*lei* the outlaws of <sup>5</sup>*i-tai* the neighbourhood of <sup>3</sup>*wu*-<sup>4</sup>*p'ai* Wu P'ai. They “join the outlaws of the Wu P'ai country” (103; *cf.* 254, col. 1).

8. 萬<sup>1</sup>—<sup>2</sup>*wan-i*, ten thousand to one, *i.e.* most probably, almost certainly (357, col. 2).

9. If documents are divided into sections or articles, each article may be headed by — *i*, which should, of course, be left untranslated. As in treaties and similar documents there are many occasions to break the text by commencing a new column by the rules of diplomatic etiquette,\* the mere beginning of a fresh column, otherwise corresponding to our commencing a new paragraph, would not be a sufficient guide

\* See Mayers' notes on the Chinese System of Distinctive Collocation of Characters on p. 121 of “The Chinese Government,” Shanghai, 1876.



in distinguishing between the different articles. The character 一 *i*, has, therefore, been introduced here as a mark only, and is often raised by the space of one character as for instance in the Chinese text of the British Treaty of Tientsin. If, as in the French Treaty, nearly every article begins with the same word (凡 *fan*: whenever a French subject, etc.), this is in itself a sufficient mark of distinction; and the numbering of paragraphs renders the use of any other mark superfluous as, *e.g.* in the Russian Treaty. The use of 一 *i*, however, is not only a thoroughly Chinese arrangement, but also adds considerably to the good looks of a lengthy text whether written or printed. (See Wade's text pp. 396 to 400).

二 *érh*, 三 *sin*.

(141) 不二 *pu-érh* not two, *i.e.* unalterable, as in the phrase often found among the inscriptions on signboards: 不二價 *pu-érh-chia*. "not two prices," *i.e.* sales at fixed prices, or "no over-prizing."

再三 *tsai-san*, *lit.* again, *i.e.* twice, and three times; again and again, frequently.

三思 *san-ssü*, *lit.* to think three times,\* to think a matter over, to consider before acting (439. col. 7).

(142) The so-called *Numeral Phrases* constitute a special chapter among the forms of Chinese thought. As, beyond their frequent occurrence in the text, they do not affect the style of the language from a grammatical point of view, reference is here made to the complete collection forming Part II of Mayers' "The Chinese Reader's Manual."

(143) Certain characters are used in lieu of numerals and may be compared to our series of letters, A, B, C, etc. The volumes of a book, or in fact any other division of a literary

\* It should be noted that, before verbs, simple numerals are sufficient to express multiplicative numbers. See Marshman, p. 464: *Adverbs of Number*.

work may be numbered by characters not being numerals otherwise. If there are but two divisions the first may be called 上 *shang*, the superior part, the second, 下 *hsia* the inferior part; three divisions are called 上 *shang*, superior (1st), 中 *chung*, middle (2nd), and 下 *hsia* (3rd). A combination of two of any of these three characters allows of a ninefold set of dissyllables which is occasionally used to represent the numerals 1 to 9, viz.

上上 *shang-shang*, the first,

中上 *chung-shang*, the second,

下上 *hsia-shang*, the third,

上中 *shang-chung*, the fourth,

中中 *chung-chung*, the fifth,

下中 *hsia-chung*, the sixth,

上下 *shang-hsia*, the seventh,

中下 *chung-hsia*, the eighth,

下下 *hsia-hsia*, the ninth: also "the very last,"

"the very lowest" of any series.

(144) A sequence of four parts may be numbered by the first four characters in the Book of Changes, viz.

元 *yüan* (=1st), 亨 *hêng* (=2nd), 利 *lì* (=3rd), and 貞 *chêng* (=4th).

(145) The so-called Ten Stems (十干 *shih kan*, see Williams' *Syll. Dict.* p. 309) and the Twelve Branches (十二支 *shih-êrh chih*, *ibid.* p. 54), forming the Duodenary cycle of symbols (*ibid.* p. 355) are also used as quasi-numerals whether alone, i.e. the Ten Stems in series of ten parts, the Twelve Branches in series of twelve parts, or combined with each other and forming the Sexagenary cycle, in series of sixty parts, or less. Longer series may be numbered with the characters of the "Thousand Character Classic," (*ch'ien-tzū-wén* 千字文) denoting the numbers 1 to 1,000, or with those of the "Hundred Surnames" (*Po-chia-hsing* 百家姓).

The following is a list of the first hundred characters in either series.

	<i>Chien-tzū-wén.</i>	<i>Po-chia-hsing.</i>		<i>Chien-tzū-wén.</i>	<i>Po-chia-hsing.</i>		<i>Chien-tzū-wén.</i>	<i>Po-chia-hsing.</i>
1	天	趙	26	餘	昌	76	帝	畢
2	地	錢	27	成	馬	77	烏	郝
3	元	孫	28	歲	苗	78	官	鄒
4	黃	李	29	律	鳳	79	人	安
5	宇	周	30	呂	花	80	皇	常
6	宙	吳	31	調	方	81	始	樂
7	洪	鄭	32	陽	俞	82	制	子
8	荒	王	33	雲	任	83	文	時
9	日	馮	34	騰	袁	84	字	傅
10	月	陳	35	致	柳	85	乃	皮
11	盈	褚	36	雨	鄧	86	服	卞
12	辰	蔣	37	露	鮑	87	衣	齊
13	宿	沈	38	結	史	88	裳	康
14	列	韓	39	爲	唐	89	推	伍
15	張	楊	40	霜	費	90	位	余
16	寒	朱	41	金	廉	91	讓	元
17	來	秦	42	生	岑	92	國	卜
18	暑	尤	43	麗	海	93	有	顧
19	往	許	44	水	鹽	94	虞	孟
20	秋	何	45	玉	河	95	陶	平
21	收	呂	46	出	淡	96	唐	黃
22	冬	施	47	崑	鱗	97	弔	和
23	藏	張	48	岡	羽	98	民	穆
24	閏	孔	49	劍	翔	99	伐	蕭
25			50	號	龍	100	罪	尹
					火			

### THE ADJECTIVES.

(146) Such words as are generally used to form an attributive addition before a noun may be called adjectives. To this class Marshman (on p. 269) and others even refer

words, otherwise nouns, used attributively like adjectives. Marshman speaks of three kinds of adjectives: *original adjectives*, or those originally intended to describe a quality as existing in some subject; those which being originally *substantives*, are used occasionally to describe certain qualities inherent in substantives; and those which may be termed *compound adjectives*.

Under the last named kind Marshman describes what has been treated upon in these Notes under the head of Genitive, and even the second class (Substantives used attributively) may be looked at as being in the genitive relation to the noun they precede. We shall here, therefore, deal with adjectives proper in the first instance.

(147) These may in English be used either attributively, as in "the good man," or predicatively, as in "the man is good." Both cases, of course, exist in Chinese. The difference is expressed by position: attributes are placed before the noun, predicates follow.\* 善<sup>1</sup> 馬<sup>2</sup> <sup>1</sup>shan-<sup>2</sup>ma, a good horse, a gentle horse: 人<sup>1</sup> 善<sup>2</sup> <sup>1</sup>jén <sup>2</sup>shan, the man is good. Position alone being sufficient in the second example, to show that <sup>2</sup>shan' is the predicate of the subject <sup>1</sup>jén, the verb substantive, is, becomes superfluous and is, therefore, omitted.

(148) Attributes are generally simply placed before their nouns if they consist of a single character; if such adjectives are made to consist of more characters, however, or if several adjectives belong to the same noun as attributes, they are frequently connected by 之 *chih*, the particle not only of the genitive, but of anteposition as denoting dependence on something following, as in 奸<sup>1</sup>狡<sup>2</sup> 之<sup>3</sup> 徒<sup>4</sup> <sup>1</sup>chien

\* Note the exceptional form mentioned by Schott on p. 57:—"Adjectives denoting *personal qualities* may follow their substantive, but never without being preceded by 爲 *wei* (to agree, esse): 廣爲人廉 *kuang wei jén-lien*. Kuang erat homo liberalis."

villainous and <sup>2</sup>*chiao* crafty <sup>3</sup>*chih* (connecting the two adjectives with the following noun) <sup>4</sup>*tu* fellows, ruffians (262).

永<sup>1</sup> 遠<sup>2</sup> 之<sup>3</sup> 利<sup>4</sup>—<sup>1</sup>*yung*-<sup>2</sup>*yüan* eternal <sup>3</sup>*chih* (connecting the preceding compound adjective with) <sup>4</sup>*li* profit (361).

(149) A noun placed as a Genitive before another noun may, of course, receive the force of an adjective. In the business style, for instance, the word 洋 *yang*, properly “the open sea,” occurs quite as commonly as an adjective in the sense of “foreign” as in its original meaning. We say 洋關 *yang kuan*, the foreign Customs, 洋貨 *yang huo*, foreign goods, etc. In this case it would be difficult to render *yang* by the genitive of a noun; in other cases we are at liberty to choose between this and the adjective mode of translation. 地方官 *ti-yang kuan*, for instance, may be translated by either “the authorities of the place,” or “the local authorities.”

(150) An adjective may receive the force of an abstract noun if it is preceded by a genitive (generally with 之 *chih*) or another adjective.

天<sup>1</sup> 地<sup>2</sup> 之<sup>3</sup> 大<sup>4</sup>—<sup>4</sup>*ta* the greatness, vastness <sup>3</sup>*chih* of <sup>1</sup>*tien* heaven and <sup>2</sup>*ti* earth.

實<sup>1</sup> 心<sup>2</sup> 願<sup>3</sup> 通<sup>4</sup> 舊<sup>5</sup> 好<sup>6</sup>—<sup>3</sup>*yüan* to wish <sup>1</sup>*shih*-<sup>2</sup>*hsin* with a true heart, *i.e.* to sincerely desire, to <sup>4</sup>*tung* connect <sup>5</sup>*chün* the old <sup>6</sup>*ho* to good, here: good feelings, friendliness.

“—[if His Excellency] be sincere in his desire to renew friendly relations. . .” (3).

(151) Two adjectives of opposite meaning unite to form an abstract noun implying the relative state in the category indicated by the two adjectives, *e.g.*

輕重 *ching-chung*, light-heavy, *i.e.* weight.

長短 *chang-tuan*, long-short; *i.e.* length.

高低 *hao-ti*, high-low, *i.e.* height.

多少 *to-shao*, in the business style more commonly  
多寡 *to-kua*, many-few, *i.e.* quantity.

All such expressions may be used in the interrogative sense. The last named expression, for instance, is not only used to denote the substantive "quantity," but may come to literally mean "how many?" or "how much?"

其<sup>1</sup>易<sup>2</sup>錢<sup>3</sup>多<sup>4</sup>寡<sup>5</sup>之<sup>6</sup>數<sup>7</sup>—<sup>1</sup>*ch'i* the <sup>7</sup>*shu* number <sup>6</sup>*chih* of <sup>4</sup>*to-kua* the quantity of <sup>3</sup>*chien* the cash <sup>2</sup>*i* exchanged. "The amount of cash exchanged" (245).

無<sup>1</sup>論<sup>2</sup>賊<sup>3</sup>數<sup>4</sup>多<sup>5</sup>寡<sup>6</sup>—<sup>1</sup>*wa*-<sup>2</sup>*lun* no matter <sup>5</sup>*to-kua* how much, how large <sup>4</sup>*shu* the number of <sup>3</sup>*tsang* the pillage (is). "No matter how large the amount of pillage may be," "irrespective of amount," "no matter how much there was of it," etc. (292, *cf.* 273, col. 9).

(152) It is a matter of course that words otherwise adjectives are to be looked upon as adverbs when they belong to a verb instead of a noun.\*

大<sup>1</sup>爲<sup>2</sup>州<sup>3</sup>縣<sup>4</sup>之<sup>5</sup>累<sup>6</sup>—<sup>2</sup>*wei* it is <sup>1</sup>*ta* very much <sup>6</sup>*lei* an embarrassment <sup>5</sup>*chih* of <sup>3</sup>*chou-hsien* the districts. "It greatly embarrasses the districts" (355).

茲<sup>1</sup>已<sup>2</sup>大<sup>3</sup>愈<sup>4</sup>—<sup>1</sup>*tsi*-<sup>2</sup>*ä* now <sup>3</sup>*i* (sign of the past) he has <sup>4</sup>*ta* greatly <sup>3</sup>*pü* improved: "he is now much better" (13). We say similarly:

今<sup>1</sup>病<sup>2</sup>小<sup>3</sup>愈<sup>4</sup>—<sup>1</sup>*lin* now <sup>2</sup>*ping* the disease (has) <sup>3</sup>*shiao* slightly <sup>4</sup>*yü* improved: "his disease is now a little better" (Williams.)

In some cases, as will be seen from the above examples, this change of category involves a modification of the meaning: 大 *ta*, large, for instance, has the force of an adverb of intensity when so employed.

\* When adjectives are used as verbs they are usually pronounced in a different tone, as 好 *hao* (*shang-shéng*) good; 好 *hao* (*ch'ü-shéng*), to love; or a slight change takes place in the sound, as 惡 *wo*, bad, which means "to hate" when pronounced *wa* (*ch'ü-shéng*).

尙<sup>1</sup> 未<sup>2</sup> 大<sup>3</sup> 痊<sup>4</sup>—he has <sup>1</sup>*shang*-<sup>2</sup>*wei* not yet <sup>3</sup>*ta* very much, *i.e.* QUITE <sup>4</sup>*chüan* recovered (43).

(153) The adjective 多 *to*, *multus*, *multa*, *multum*, etc., appears in some cases to be considered an adverb by the Chinese, to judge from its position. For although it is found to stand before nouns, too, it is generally given the position of an adverb.

多雇工匠 *to ku kung-chiang* instead of *ku to kung Chiang*, to hire many workmen (276).

多<sup>1</sup> 帶<sup>2</sup> 兵<sup>3</sup> 役<sup>4</sup> 添<sup>5</sup> 雇<sup>6</sup> 人<sup>7</sup> 夫<sup>8</sup>—to <sup>2</sup>*tai* take with one's self <sup>1</sup>*to* many <sup>3</sup>*ping*-<sup>4</sup>*i* soldiers and <sup>6</sup>*ku* hire <sup>5</sup>*tien* additional <sup>7</sup>*jén*-<sup>8</sup>*fu* workmen (278). The Chinese says: to much-take with one's self soldiers and to additionally-hire workmen, <sup>5</sup>*tien* being here similarly used as <sup>1</sup>*to*.\*

多<sup>1</sup> 設<sup>2</sup> 水<sup>3</sup> 缸<sup>4</sup> 木<sup>5</sup> 桶<sup>6</sup>—to <sup>2</sup>*shé* establish, keep in readiness <sup>1</sup>*to* many <sup>3</sup>*shui*-<sup>4</sup>*kang* water-kongs and <sup>5</sup>*mu*-<sup>6</sup>*t'ung* wood casks (112).

(154) In these cases 多 *to*, in our translation, belongs to the object following the verb. It may, however, claim its right as an adverb by position, and then it should be rendered by "frequently," "in many instances," or some similar phrase.

#### THE COMPARATIVE.

(155) Gützlaff has probably hit the truth in saying that "we know of no language that adopts so many modes of expressing the degrees of comparison as the Chinese." The business style more especially takes advantage of this abundance of the language to the fullest extent. The following forms are in common use.

\* 增 *tseng*, additional, follows the same rule.

每<sup>1</sup> 段<sup>2</sup> 增<sup>3</sup> 雇<sup>4</sup> 人<sup>5</sup> 夫<sup>6</sup> 數<sup>7</sup> 百<sup>8</sup> 名<sup>9</sup>—<sup>1</sup>*pei* each <sup>2</sup>*tan* section (as to) <sup>3</sup>*tseng* additional <sup>4</sup>*ku*-<sup>5</sup>*fu* workmen, <sup>7</sup>*shu* <sup>8</sup>*pai* several hundred <sup>9</sup>*ming* names, *i.e.* "each section is to hire several hundred additional men" (283).

更 *kéng*==MORE, *magis*; 比 *pí* and 較 *chiao*==THAN, *quam*.

(156) The simple comparative of an adjective may be formed by prefixing 更 *kéng*, more: 好 *hao*, good, 更好 *kéng-hao*, better. When two things are compared to each other with regard to the degree in which either of them possesses a certain quality, the object to which the other is compared, preceded by 比 *pí* or 較 *chiao*, follows the object compared, and the adjective describing the quality stands at the end, with or without 更 *kéng*, the former characters corresponding to *quam* in Latin, the English *than*.

番<sup>1</sup>人<sup>2</sup>造<sup>3</sup>船<sup>4</sup>比<sup>5</sup>中<sup>6</sup>國<sup>7</sup>更<sup>8</sup>固<sup>9</sup>—<sup>4</sup>*ch'uan* the vessels <sup>3</sup>*ts'ao* made, constructed by <sup>1</sup>*fan*-<sup>2</sup>*jén* foreigners (are) <sup>8</sup>*kéng-ku* steadier <sup>5</sup>*pí* than <sup>6</sup>*chung*-<sup>7</sup>*kuo* China, *i.e.* Chinese vessels. "Foreigners build more solid ships than we Chinese" (319).

番<sup>1</sup>山<sup>2</sup>材<sup>3</sup>木<sup>4</sup>比<sup>5</sup>內<sup>6</sup>地<sup>7</sup>更<sup>8</sup>堅<sup>9</sup>—<sup>2</sup>*tsai*-<sup>4</sup>*mu* the timber of <sup>1</sup>*fan*-<sup>2</sup>*shan* foreign hills (is) <sup>8</sup>*kéng*-<sup>9</sup>*chien* more substantial <sup>5</sup>*pí* than <sup>6</sup>*nei*-<sup>7</sup>*ti* the interior, *i.e.* the timber brought from the interior of China (319).

其<sup>1</sup>浙<sup>2</sup>江<sup>3</sup>幫<sup>4</sup>船<sup>5</sup>亦<sup>6</sup>較<sup>7</sup>蘇<sup>8</sup>松<sup>9</sup>稍<sup>10</sup>遠<sup>11</sup>—<sup>1</sup>*chi* the <sup>4</sup>*yang*-<sup>5</sup>*ch'uan* squadron of <sup>2</sup>*ché*-<sup>3</sup>*chiang* Chehkiang (is) <sup>6</sup>*geh* also <sup>10</sup>*shao* rather <sup>11</sup>*yüan* distant <sup>7</sup>*chiao* when compared to <sup>8</sup>*su*-<sup>9</sup>*sung* Su-sung, *i.e.* that of the Suchou and Sungkiang Intendancy (277).

The last mentioned example show that our translation of this form by the comparative is not always suitable inasmuch as, here, the original sense of the construction is somewhat concealed; we may bring it forward by saying: "the Chehkiang fleet is rather more distant than the Su-sung fleet, more so than suits our purpose," or "it is a little *too* far away from the Su-sung fleet."

現<sup>1</sup>聞<sup>2</sup>米<sup>3</sup>價<sup>4</sup>二<sup>5</sup>兩<sup>6</sup>有<sup>7</sup>餘<sup>8</sup>較<sup>9</sup>下<sup>10</sup>江<sup>11</sup>尚<sup>12</sup>貴<sup>13</sup>—<sup>1</sup>*hsien* now <sup>2</sup>*min* we hear that <sup>3</sup>*mi*-<sup>4</sup>*chia* the price of rice, *viz.*, <sup>5</sup>*érh* two <sup>6</sup>*liang* taels <sup>7</sup>*yu*-<sup>8</sup>*yü* and more (is) <sup>12</sup>*shang* still <sup>13</sup>*kwei*



dearer <sup>3</sup>*chiao* than <sup>10</sup>*hsia*-<sup>11</sup>*chiang* down the river, *i.e.* than it is in the lower Yangtze district (355).

尤 *yu*, STILL MORE.

(157) This character is similarly employed as 更 *kéng*, as the following example will show.

揆<sup>1</sup> 其<sup>2</sup> 情<sup>3</sup> 節<sup>4</sup> 似<sup>5</sup> 較<sup>6</sup> 白<sup>7</sup> 鵬<sup>8</sup> 鶴<sup>9</sup> 之<sup>10</sup> 案<sup>11</sup> 尤<sup>12</sup> 爲<sup>13</sup> 可<sup>14</sup> 憫<sup>15</sup>—<sup>1</sup>*kuei* if we consider the <sup>3</sup>*ch'ing*-<sup>4</sup>*chieh* circumstances <sup>2</sup>*ch'i* of it, of this case, <sup>5</sup>*ssü* it appears that <sup>13</sup>*wei* it is <sup>12</sup>*yu* still more <sup>14</sup>*ko*-<sup>15</sup>*mén* to be pitied, pitiable <sup>6</sup>*chiao* than <sup>11</sup>*an* the case <sup>10</sup>*chih* of <sup>7</sup>*pai* <sup>8</sup>*ping*-<sup>9</sup>*ho* Pai P'êng-ho.

"All these incidents being duly weighed, his case appears even more deserving of commiseration than that of Pai P'êng-ho" (203; *cf.* 325, col. 6).

尤甚 *yu-shén*, much more intense (280).

於 *yü*, THAN.

(158) This word, originally used as a preposition, has in certain combinations the sense of the Latin *quam*, and is sufficient to produce comparative force when following an adjective.

貴<sup>1</sup> 於<sup>2</sup> 銀<sup>3</sup> <sup>1</sup>*kuei* dearer <sup>2</sup>*yü* than <sup>3</sup>*yin* silver.

敵<sup>1</sup> 火<sup>2</sup> 軍<sup>3</sup> 械<sup>4</sup> 精<sup>5</sup> 於<sup>6</sup> 中<sup>7</sup> 土<sup>8</sup>—(Speaking of western nations:) in <sup>1</sup>*p'ao*-<sup>2</sup>*huo* gunnery and <sup>3</sup>*chün*-<sup>4</sup>*hsieh* military equipment (they are) <sup>5</sup>*ching* more skilful <sup>6</sup>*yü* than <sup>7</sup>*chung*-<sup>8</sup>*tu* China, *i.e.* the Chinese (316).

In negative sentences, or in interrogative sentences with negative force, this construction may come to replace the superlative, as if we were to say: "of men there was none greater than Yü," or "of men, who was greater than Yü?" both forms meaning: "Yü was the greatest of men."

爲<sup>1</sup> 治<sup>2</sup> 莫<sup>3</sup> 要<sup>4</sup> 於<sup>5</sup> 安<sup>6</sup> 民<sup>7</sup> 安<sup>8</sup> 民<sup>9</sup> 莫<sup>10</sup> 急<sup>11</sup> 於<sup>12</sup> 弭<sup>13</sup> 盜<sup>14</sup>—<sup>1</sup>*wei*-<sup>2</sup>*chih* in governing <sup>3</sup>*mo* there is not (anything) <sup>4</sup>*yao* more important <sup>5</sup>*yü* than <sup>6</sup>*an*-<sup>7</sup>*min* to keep the people in peace: <sup>8</sup>*an*-<sup>9</sup>*min* in keeping the people in peace <sup>10</sup>*mo* there is

nothing <sup>11</sup>*ch'i* more necessary <sup>12</sup>*yü* than <sup>13</sup>*mi* to keep down <sup>14</sup>*tao* the seditious.

“To keep the people in peace is the most important measure in the practice of government; the most urgent measure to obtain this end is the keeping down of the seditious.” (Yung-chêng's Edicts, 9th year, 7th moon).

滇<sup>1</sup>中<sup>2</sup>之<sup>3</sup>弊<sup>4</sup>莫<sup>5</sup>甚<sup>6</sup>於<sup>7</sup>鹽<sup>8</sup>而<sup>9</sup>滇<sup>10</sup>中<sup>11</sup>之<sup>12</sup>利<sup>13</sup>莫<sup>14</sup>大<sup>15</sup>於<sup>16</sup>銅<sup>17</sup>—<sup>4</sup>*pi* of the deficiencies <sup>3</sup>*chih* of <sup>2</sup>*chung* the within of <sup>1</sup>*tien* Yünnan <sup>5</sup>*mo* there is none <sup>6</sup>*shên* more intense <sup>7</sup>*yü* than <sup>8</sup>*yen* salt <sup>9</sup>*érh* and <sup>13</sup>*li* of the profits <sup>12</sup>*chih* of <sup>11</sup>*chung* the within of <sup>10</sup>*tien* Yünnan <sup>14</sup>*mo* there is none <sup>15</sup>*ta* greater <sup>16</sup>*yü* than <sup>17</sup>*tung* copper.

“As dearth of salt is the foremost grievance of the Yünnan people, abundance of copper is their greatest blessing” (347).

(159) 莫 *mo*, the negative particle commonly employed for this purpose may in such cases be replaced by 孰 *shu* = quis? Cf. Julien, p. 40.

愈 *yü*, MORE (*quo magis: eo magis*).

(160) Two adjectives (or verbs) either of which is preceded by the above character are to be considered as comparatives in correlation. 愈 *yü* then corresponds to the English word THE (originally an old ablative or instrumental case of the Demonstrative Pronoun THE, THAT, O. E. *se, seo, that*) in the example: “THE nearer the bone, THE sweeter the meat,” or the Latin *quo...eo...*, or the German *je...desto...*, followed by comparatives.

愈<sup>1</sup>久<sup>2</sup>愈<sup>3</sup>紊<sup>4</sup>—<sup>1</sup>*yü-<sup>2</sup>chün* THE longer it lasts <sup>3</sup>*yü-<sup>4</sup>wén* THE more confused (the matter gets) (353).

所<sup>1</sup>製<sup>2</sup>鐵<sup>3</sup>簸<sup>4</sup>箕<sup>5</sup>日<sup>6</sup>來<sup>7</sup>愈<sup>8</sup>用<sup>9</sup>愈<sup>10</sup>精<sup>11</sup>—The <sup>1</sup>*lo-<sup>2</sup>chi* sieves <sup>10</sup>*so* which are <sup>2</sup>*chih* made of <sup>3</sup>*tieh* iron <sup>4</sup>*jih-<sup>5</sup>lai* day by day, <sup>8</sup>*yü-<sup>9</sup>yung* the more [they are] used <sup>10</sup>*yü-<sup>11</sup>ching* the finer (they get).

“Iron sieves become finer the longer they are used (359).  
 (161) This is the ordinary use of these characters: but 愈 simply placed before an adjective, may alone express the comparative, as 愈難 *yü-nan*, more difficult; 航船愈快 *hang ch'uan yü-kuaí*, he sailed faster (Philosinensis), 愈甚 *yü-shên*—尤甚 *yü-shên*, much more, more intense.

寧 *ning*, RATHER: 不 *pu*, THAN.

(162) The first word is used to express a comparison between two actions of which the one introduced by it is represented as being preferable or better than the one compared, the latter being preceded by the negative particle 不 *pu*, e.g.

寧<sup>1</sup>死<sup>2</sup>不<sup>3</sup>去<sup>4</sup>—<sup>1</sup>*ning* rather <sup>2</sup>*ssü* die <sup>3</sup>*pu* and not <sup>4</sup>*ch'ü* go, i.e. I would RATHER die THAN go.

寧<sup>1</sup>死<sup>2</sup>不<sup>3</sup>辱<sup>4</sup>—<sup>1</sup>*ning* I would rather, or “it is better to” <sup>2</sup>*ssü* die <sup>3</sup>*pu* than <sup>4</sup>*ju* be dishonored.” “I prefer death to disgrace.”

寧<sup>1</sup>可<sup>2</sup>信<sup>3</sup>其<sup>4</sup>有<sup>5</sup>不<sup>6</sup>可<sup>7</sup>信<sup>8</sup>其<sup>9</sup>無<sup>10</sup>—<sup>1</sup>*néng* potius <sup>2</sup>*k'o* <sup>3</sup>*hsin* credi potest, credendum <sup>4</sup>*ch'i* illud <sup>5</sup>*yu* esse <sup>6</sup>*pu* quan <sup>7</sup>*k'o*-<sup>8</sup>*hsin* credi possit, sit credendum <sup>9</sup>*ch'i* illud <sup>10</sup>*wa* non esse. “It is better to believe in its existence than to believe in its non-existence.”

不如 *pu ju*: 不若 *pu jo*: 莫如 *mo ju*; etc.

“THERE IS NOTHING LIKE” “IS NOT LIKE, IS NOT SO GOOD AS” etc.

(163) The comparative particles 如 *ju* and 若 *jo*, when preceded by the negation, frequently denote a sort of preferableness in the subject considered. (Prémare, p. 209. Julien translates this phrase by: *il vaut mieux*. Syntaxe Nouvelle, pp. 238 and 290).

莫<sup>1</sup>若<sup>2</sup>修<sup>3</sup>其<sup>4</sup>本<sup>5</sup>—<sup>1</sup>*mo*-<sup>2</sup>*jo* there is nothing like <sup>3</sup>*hsin* cultivating <sup>4</sup>*ch'i* of it <sup>5</sup>*pu* the root, “there is nothing like cultivating the root.” (Prémare).

指<sup>1</sup>不<sup>2</sup>若<sup>3</sup>人<sup>4</sup>—<sup>1</sup>*chih* the finger <sup>2</sup>*pu*-<sup>3</sup>*jo* is not so good as <sup>4</sup>*ju* the man. “Le doigt ne vaut pas l'homme entier” (Julien).

不<sup>1</sup>如<sup>2</sup>乘<sup>3</sup>勢<sup>4</sup>—<sup>1</sup>*pu-<sup>2</sup>ju* il vaut mieux <sup>3</sup>*shéng* profiter de <sup>4</sup>*shih* l'occasion (Julien).

盜<sup>1</sup>匪<sup>2</sup>雖<sup>3</sup>多<sup>4</sup>不<sup>5</sup>如<sup>6</sup>士<sup>7</sup>民<sup>8</sup>寡<sup>9</sup>良<sup>10</sup>之<sup>11</sup>衆<sup>12</sup>—<sup>1</sup>*tao-<sup>2</sup>fei* the robbers, <sup>3</sup>*sui* though <sup>4</sup>*to* many, <sup>5</sup>*pu-<sup>6</sup>ju* are not like <sup>12</sup>*chung* the multitude <sup>11</sup>*chih* of <sup>9</sup>*shan-<sup>10</sup>liang* the good ones, loyal subjects of <sup>7</sup>*shih-<sup>8</sup>min* the literati and common people, *i.e.* "the robbers, though numerous, are LESS in number, etc."

"Robbers may be numerous, but their number is not equal to that of the respectable classes, the literati and the people" (110).

伊<sup>1</sup>已<sup>2</sup>年<sup>3</sup>老<sup>4</sup>無<sup>5</sup>用<sup>6</sup>不<sup>7</sup>是<sup>8</sup>服<sup>9</sup>毒<sup>10</sup>—*i* she (being) <sup>2</sup>*i* already <sup>3</sup>*nien-<sup>4</sup>lao* old and <sup>5</sup>*wu-<sup>6</sup>yung* of no use <sup>7</sup>*pu-<sup>8</sup>ju* she had better, <sup>9</sup>*fu-<sup>10</sup>tu* take poison.

An old woman says: "being old and useless, she had better poison herself" (225).

與<sup>1</sup>其<sup>2</sup>遲<sup>3</sup>到<sup>4</sup>不<sup>5</sup>如<sup>6</sup>不<sup>7</sup>到<sup>8</sup>—<sup>5</sup>*pu-<sup>6</sup>ju* it is better <sup>7</sup>*pu-<sup>8</sup>tao* not to come <sup>1</sup>*yü* THAN <sup>2</sup>*ch'i* the <sup>3</sup>*hsi-<sup>4</sup>tao* late-coming, *i.e.* than to come late; the reversion of the English proverb: better late than never. "It is better not to come at all than to come late" (Philosinensis).

與<sup>1</sup>其<sup>2</sup>懲<sup>3</sup>辦<sup>4</sup>於<sup>5</sup>事<sup>6</sup>後<sup>7</sup>莫<sup>8</sup>如<sup>9</sup>防<sup>10</sup>範<sup>11</sup>於<sup>12</sup>未<sup>13</sup>形<sup>14</sup>—<sup>8</sup>*mo-<sup>9</sup>ju* it is better to <sup>10</sup>*jiang-<sup>11</sup>fan* take preventive measures <sup>12</sup>*yü* at the time of (matters) <sup>13</sup>*wei* not having <sup>14</sup>*hsing* taken a positive shape yet <sup>1</sup>*yü* THAN <sup>2</sup>*ch'i* (being a sort of article to the following verbal expression, corresponding to the Greek τὸ) to <sup>3</sup>*chéng-<sup>4</sup>pan* inflict punishment <sup>5</sup>*yü...* <sup>7</sup>*hou* after <sup>6</sup>*shih* matters, *i.e.* after excesses have been committed.

"We had better take preventive measures before matters have taken a positive shape than inflict punishment after excesses have been committed" (281).\*

NOTE the use of 與 *yü* and 其 *ch'i* in the above two examples. (Cf. Pré-

## THE SUPERLATIVE.

(164) The Chinese language is, comparatively speaking, rich in particles meaning *very*, *extremely*, etc., which being placed before an adjective give it a sort of superlative force. The following may be met with in documents: 最 *tsui*, 極 *chi*, 甚 *shén*, 至 *chih*, 殊 *shu*, 切 *ch'ieh*, 絕 *ch'ueh*, 儘 *chin*, 深 *shén*, 大 *ta*, 綦 *ch'i*, 從 *ts'ung*. It may suffice to illustrate the use of a few of them by examples.

最 *tsui*, VERY, MOST.

(165) 南<sup>1</sup>洋<sup>2</sup>番<sup>3</sup>族<sup>4</sup>最<sup>5</sup>多<sup>6</sup>—the <sup>3</sup>*jan*-<sup>4</sup>*lā* foreign tribes of <sup>1</sup>*nan*-<sup>2</sup>*yang* the Southern Ocean (are) <sup>5</sup>*tsui*-<sup>6</sup>*to* very numerous (315).

東<sup>1</sup>方<sup>2</sup>之<sup>3</sup>國<sup>4</sup>日<sup>5</sup>本<sup>6</sup>最<sup>7</sup>爲<sup>8</sup>強<sup>9</sup>大<sup>10</sup>—Of <sup>4</sup>*kuo* the countries <sup>3</sup>*chih* of <sup>1</sup>*tung*-<sup>2</sup>*fang* the east <sup>5</sup>*jih*-<sup>6</sup>*pén* Japan <sup>8</sup>*wei* is <sup>7</sup>*tsui* the most <sup>9</sup>*chiang*-<sup>10</sup>*ta* powerful (315).

It will be observed that the position of *tsui* 最 is here affected by the verb *wei* 爲.\* A different position again rules in the following example:

暹<sup>1</sup>羅<sup>2</sup>爲<sup>3</sup>西<sup>4</sup>南<sup>5</sup>之<sup>6</sup>最<sup>7</sup>—<sup>1</sup>*hsien*-<sup>2</sup>*to* Siam <sup>3</sup>*wei* is <sup>7</sup>*tsui* the most extreme <sup>6</sup>*chih* of, in <sup>4</sup>*hsi*-<sup>5</sup>*nan* the south west (315).

甚 *shén*, VERY.

(166) This is the most common particle of intensifying force: it is quite as frequent in the business style as 狠 *hén*, very, is in the Mandarin colloquial.

甚好 *shén-hao*, very good.

more p. 198, § 6 不如 *pu-ju* and 莫如 *mo-ju* here apparently correspond to 寧 *ning* in the example quoted by Prémare: 與其不孫也寧固 *yü ch'í pu sun yeh ning ku*, it is better to appear rude than to be proud and haughty. Prémare adds: "Observe that the characters are always arranged in the same manner."

Other adverbs such as 大 *ta*, 甚 *shén*, 深 *shén*, 尤 *yu* are given a similar position, e.g. 尤<sup>1</sup>爲<sup>2</sup>切<sup>3</sup>要<sup>4</sup>—<sup>1</sup>*yu* still more <sup>3</sup>*ch'ieh*-<sup>4</sup>*yao* important, 其<sup>1</sup>利<sup>2</sup>最<sup>3</sup>爲<sup>4</sup>不<sup>5</sup>小<sup>6</sup>—<sup>1</sup>*ch'i*-<sup>2</sup>*li* the advantage of this *li* is <sup>3</sup>*shén* in a high degree <sup>5</sup>*pu*-<sup>6</sup>*ch'iao* not small, *ta*, very great.

其<sup>1</sup>費<sup>2</sup>甚<sup>3</sup>大<sup>4</sup>—<sup>1</sup>*ch'i* its <sup>2</sup>*fei* expenses (are) <sup>3</sup>*shén* very <sup>4</sup>*ta* large (348).

編<sup>1</sup>甲<sup>2</sup>甚<sup>3</sup>非<sup>4</sup>易<sup>5</sup>易<sup>6</sup>豈<sup>7</sup>數<sup>8</sup>旬<sup>9</sup>所<sup>10</sup>能<sup>11</sup>畢<sup>12</sup>事<sup>13</sup>—<sup>1</sup>*pien*-<sup>2</sup>*chia* registration under the tithing system (is) <sup>3</sup>*shén*-<sup>4</sup>*fei* very much not, i.e. by no means <sup>5</sup>*i*-<sup>6</sup>*yi* very easy; <sup>7</sup>*ch'i* how is it, i.e. it is not <sup>13</sup>*shih* a matter <sup>10</sup>*so* which <sup>11</sup>*néng* can <sup>12</sup>*pi* be finished <sup>8</sup>*shu*-<sup>9</sup>*hsün* within a few decades.

“Under these circumstances, registration under the tithing system is far from an easy matter; it is not a question that can be definitely disposed of in a few weeks” (107).

深 *shén*, DEEPLY, VERY.

(167) This word, similar in sound and meaning to, is almost as commonly used as, the former. Form its original meaning “deep” it has become an intensifying particle like the English equivalent in phrases like “deeply regretted,” though its use as an adverb is much wider in Chinese.

深<sup>1</sup>爲<sup>2</sup>隱<sup>3</sup>憂<sup>4</sup>—<sup>2</sup>*wei* he is <sup>1</sup>*shén* deeply, very much <sup>3</sup>*yin* <sup>4</sup>*yu* afflicted, “he is seriously distressed” (18).

深<sup>1</sup>以<sup>2</sup>所<sup>3</sup>稟<sup>4</sup>爲<sup>5</sup>然<sup>6</sup>—<sup>2</sup>*i*-<sup>5</sup>*wei* I consider <sup>3</sup>*so* <sup>4</sup>*ping* that which is stated as <sup>1</sup>*shén* <sup>6</sup>*jan* very much so. “I consider there is much truth in what you state.”

老<sup>1</sup>弟<sup>2</sup>愛<sup>3</sup>我<sup>4</sup>至<sup>5</sup>深<sup>6</sup>—<sup>1</sup>*lao*-<sup>2</sup>*ti* the old brother, i.e. you <sup>3</sup>*ai* like <sup>4</sup>*wo* me <sup>5</sup>*chih*-<sup>6</sup>*shén* very much (339).

Note the position of *shén* in the above examples.

至 *chih*, 極 *chi*, EXTREMELY, MOST.

(168) 至好 *chih-hao*, the best: 至聖 *chih-shéng*, most holy: 至誠 *chih-chéng*, most sincere: 至關緊要 *chih kuan chin-gao* highly important: 是<sup>1</sup>爲<sup>2</sup>至<sup>3</sup>要<sup>4</sup> <sup>1</sup>*shih* this <sup>2</sup>*wei* is <sup>3</sup>*chih* most <sup>4</sup>*yao* important: 至不仁 *chih pu-jén* most inhumane.

(169) 至極 *chih-chi*, the very extreme: 享福至極 *hsiang-fu chih-chi* he enjoyed great happiness (Philosineusis): 極多 *chi-to*, very many, too many: 極高明 *chi-kao*

*ming* most illustrious (Prémare); 極粗瓦器 *chi-tsu wa-ch'i*, the coarsest pottery (12).

極<sup>1</sup>西<sup>2</sup>則<sup>3</sup>紅<sup>4</sup>毛<sup>5</sup>—<sup>1</sup>*chi*-<sup>2</sup>*hsi* in the extreme west <sup>3</sup>*tsé* (particle of inference, here not translatable) (there are) <sup>4</sup>*huang*-<sup>5</sup>*mao* the red-haired people, etc. (315).

殊 *shu*, 儘 *chin*, 絕 *chüeh*, EXTREMELY, MOST; VERY.

(170) 殊多 *shu-to*, very many; 殊異 *shu-i* very strange, most extraordinary; 殊未畫一 *shu wei hua i*, very dissimilar, the reverse of uniformity; 殊可恨 *shu k'o-hên*, most hateful (Philosinensis); 殊可憫 *shu k'o-min*, most lamentable (129); 殊<sup>1</sup>屬<sup>2</sup>疎<sup>3</sup>縱<sup>4</sup> <sup>2</sup>*shu* is <sup>1</sup>*shu* most <sup>3</sup>*shu*-<sup>4</sup>*tsung* careless, very neglectful; 殊<sup>1</sup>屬<sup>2</sup>不<sup>3</sup>合<sup>4</sup>, (it) <sup>2</sup>*shu* is <sup>1</sup>*shu* very <sup>3</sup>*pu*-<sup>4</sup>*ho* unreasonable, unfair: "utterly inconsistent with right" (11; cf. 434, col. 1).

(171) 儘應 *chin-ying*, very proper; 儘東 *chin-tung*, easternmost; 儘先 *chin-hsien*, the first.

絕妙 *chüeh-miao*, most admirable; 絕美 *chüeh-mei*, extremely beautiful (Philosinensis).

綦 *ch'i*, 從 *ts'ung*, VERY.

(172) 綦嚴 *ch'i-yan*, very strict; 人<sup>1</sup>命<sup>2</sup>關<sup>3</sup>係<sup>4</sup>綦<sup>5</sup>重<sup>6</sup> <sup>3</sup>*kuan*-<sup>4</sup>*hsi* the consequences concerned in <sup>1</sup>*jên* man's <sup>2</sup>*ming* life (are) <sup>5</sup>*ch'i*-<sup>6</sup>*chung* very heavy; "the murder of man is a question of the gravest interest" (35).

從<sup>1</sup>重<sup>2</sup>究<sup>3</sup>辦<sup>4</sup>—<sup>3</sup>*chiu*-<sup>4</sup>*pan* to prosecute and punish <sup>1</sup>*tsung*-<sup>2</sup>*chung* most severely.

如 *ju*, 若 *jo*, 猶 *yu*, = LIKE (*adverbs of comparison*).

(173) The first two of these particles frequently correspond to the English "like" as in the sentence: he fought LIKE a tiger; the last named (*yu*), Rémusat says on p. 95, marks the identity of two things, or of two words, being equivalents of each other. It appears that as adverbs of comparison they all have more or less the same meaning *viz.*, like, according to, as.

愛<sup>1</sup> 民<sup>2</sup> 如<sup>3</sup> 子<sup>4</sup> 保<sup>5</sup> 民<sup>6</sup> 若<sup>7</sup> 赤<sup>8</sup>—<sup>1</sup>*ai* to love <sup>2</sup>*min* the people <sup>3</sup>*ju* like <sup>4</sup>*tzŭ* children, one's own children; <sup>5</sup>*pao* to protect <sup>6</sup>*min* the people <sup>7</sup>*jo* like <sup>8</sup>*ch'ih* the naked (63).

如 何 *ju-ho*, like what, how, in what manner; the manner how—

可<sup>1</sup> 見<sup>2</sup> 該<sup>3</sup> 國<sup>4</sup> 究<sup>5</sup> 係<sup>6</sup> 外<sup>7</sup> 夷<sup>8</sup> 其<sup>9</sup> 辦<sup>10</sup> 事<sup>11</sup> 不<sup>12</sup> 能<sup>13</sup> 如<sup>14</sup>  
中<sup>15</sup> 國<sup>16</sup> 之<sup>17</sup> 有<sup>18</sup> 條<sup>19</sup> 有<sup>20</sup> 理<sup>21</sup> —<sup>22</sup> 案<sup>23</sup> 必<sup>24</sup> 須<sup>25</sup> —<sup>26</sup> 結<sup>27</sup>  
也<sup>28</sup>—<sup>1</sup>*ko*-<sup>2</sup>*chien* it may be seen, it is apparent (that) <sup>3</sup>*kai*-<sup>4</sup>*kuo* that country (Annam) <sup>5</sup>*hsi* is <sup>6</sup>*chiu* after all <sup>7</sup>*wai*-<sup>8</sup>*i* an outer-barbarian (place); <sup>9</sup>*shih* the affairs <sup>10</sup>*pan* managed <sup>11</sup>*ch'i* by them <sup>12</sup>*pu*-<sup>13</sup>*néng* cannot <sup>14</sup>*yu*-<sup>15</sup>*tiao*-<sup>16</sup>*yu*-<sup>17</sup>*li* have rule and law <sup>18</sup>*ju* like <sup>19</sup>*chih* those of <sup>20</sup>*chung*-<sup>21</sup>*kuo* China: <sup>22</sup>*i*-<sup>23</sup>*an* a case <sup>24</sup>*pi*-<sup>25</sup>*hsü* must (have) <sup>26</sup>*i*-<sup>27</sup>*chieh* a conclusion <sup>28</sup>*geh* (final particle).

“This shows that Annam is after all a barbarian country, that we cannot expect its affairs to be managed according to a fixed rule as in China where every case must be brought to an official conclusion” (377).

當 面<sup>2</sup> 將<sup>3</sup> 前<sup>4</sup> 銀<sup>5</sup> 如<sup>6</sup> 數<sup>7</sup> 交<sup>8</sup> 清<sup>9</sup> —(a firm is to) <sup>10</sup>*chiao*-<sup>11</sup>*ching* pay <sup>12</sup>*chiang* (sign of the object) <sup>13</sup>*ch'ien*-<sup>14</sup>*gin* the before-mentioned money <sup>15</sup>*ju*-<sup>16</sup>*shu* AS PER number, *i.e.* in full <sup>17</sup>*tung*-<sup>18</sup>*mien* at once and in the presence of the recipient, *i.e.* on sight (of a certain bill of exchange) (95).

#### NEGATIVES.

(174) 不 *pu*, 無 *wu*, 非 *fei*, 未 *wei*; 莫 *mo*, 毋 *wu*, 勿 *wu*; 弗 *fu*, 否 *fou*; 罔 *wang*, 靡 *mi*.

The above is a longer list of negative particles than most other languages will be able to produce; it is not even quite complete, inasmuch as negatives peculiar to the colloquial and a few others not commonly used in the documentary style have been excluded from it. The first four are those chiefly used, and it is with them that we shall deal in the first instance.



不 *pu*, Not.

(175) This is the simple negative and the one chiefly used before verbs, adverbs and adjectives. Its position is immediately before the word (verb or adjective) to which it applies.\* It often enters into combination with adjectives of a positive sense to form what we would express by an adjective of negative meaning as if we were to say "not good" instead of "bad," and corresponds to the privative prefixes *un* (as in *unwise*), *in* (as in *intolerable*), *dis* (as in *dissimilar*), etc.

不<sup>1</sup> 敢<sup>2</sup> 回<sup>3</sup> 籍<sup>4</sup>—they <sup>2</sup>*kan* venture <sup>1</sup>*pu* not,—they do not dare to <sup>3</sup>*hui*-<sup>4</sup>*chi* return to their home (129).

如<sup>1</sup> 此<sup>2</sup> 不<sup>3</sup> 惟<sup>4</sup> 與<sup>5</sup> 原<sup>6</sup> 議<sup>7</sup> 不<sup>8</sup> 符<sup>9</sup> 而<sup>10</sup> 且<sup>11</sup> 銀<sup>12</sup> 少<sup>13</sup> 工<sup>14</sup> 多<sup>15</sup> 實<sup>16</sup> 係<sup>17</sup> 不<sup>18</sup> 敷<sup>19</sup> 竣<sup>20</sup> 工<sup>21</sup> 之<sup>22</sup> 用<sup>23</sup>—<sup>1</sup>*ju*-<sup>23</sup>*tz'ü* like this, thus <sup>3</sup>*pu*-<sup>4</sup>*wei* not only [things will] <sup>9</sup>*pu*-<sup>9</sup>*fu* not agree <sup>5</sup>*yü* with <sup>6</sup>*yu*-<sup>7</sup>*i* the original plan, <sup>10</sup>*erh*-<sup>11</sup>*ch'ieh* but also <sup>12</sup>*pin*-<sup>13</sup>*shao*-<sup>14</sup>*kung*-<sup>15</sup>*to* money being little, work being much, <sup>16</sup>*shih* <sup>17</sup>*hsi* it will really <sup>18</sup>*pu* not <sup>19</sup>*fu* suffice for <sup>23</sup>*yung* the use, the purpose of <sup>20</sup>*chün*-<sup>21</sup>*kung* completing the work.

"Not only is this at variance with the understanding to which your petitioners were a party, but, as the work to be done will cost more than the sum allowed, that sum will not suffice for the completion of the work" (56).

不足 *pu-tsu* not enough, INSUFFICIENT, DEFICIENT, *v.g.* 國用不足 *kuo-yung pu-tsu*, a deficit in the budget.

不安 *pu-an*, not at rest, UNEASY.

不正 *pu-chêng*, not correct, INCORRECT.

不同 *pu-t'ung*, not the same, DIFFERENT.

不妥 *pu-t'o*, not safe, UNSAFE.

不幸 *pu-hsing*, not fortunately, *i.e.* UNFORTUNATELY.

\* The exceptional position by which a pronoun is placed between the negation and its verb (*e.g.* 不 吾 知 *pu wu chih*, "non me novit," Schott p. 63, or "non ego noscor," Endlicher p. 247) is apparently confined to the *Ku-mu*, or used in imitation of the latter only.

不諭 *pu-lun* } no matter.  
 不拘 *pu-chū* }

不久 *pu-chiu*, not long, before long.

The phrases 不若 *pu-jo*, 不如 *pu-ju* have been mentioned in paragr. 163. As idiomatic, the following phrases may be noted.

不法 *pu-fa* (= 無法 *wu-fa*) not ruly, unruly, lawless.

不意 *pu-i*, not intentionally, inadvertently.

不日 *pu-jih*, not a day, *i.e.* before long, shortly.

不時 *pu-shih*, not at (a fixed) time, at irregular hours (as a night-watch controller who has to appear now and then): "at uncertain times."

不等 *pu-têng*, about, more or less: or (*see* paragr. 128 and 129).

不期 *pu-ch'i*, not at the (expected) time, unexpectedly; HOWEVER (202, col. 5).

不料 *pu-liao*, not foreseeing, unexpectedly: HOWEVER (18, col. 8: *cf.* Wade's Note 33).

不畧 *pu-kuo*, not exceeding, ONLY (51, col. 3).

不三不四 *pu-san pu-ssü*, neither three nor four, neither one thing nor another.

無 *wu*, NOT, NOT HAVING.

(176) The sense of the particle is generally the opposite of 有 *yu*, to have, having: it means *not to have, not having (there is not, there not being)* as may be concluded from numerous cases in which the two words are used antithetically, *e.g.*

無<sup>1</sup> 事<sup>2</sup> 則<sup>3</sup> 互<sup>4</sup> 相<sup>5</sup> 稽<sup>6</sup> 察<sup>7</sup> 有<sup>8</sup> 事<sup>9</sup> 則<sup>10</sup> 一<sup>11</sup> 體<sup>12</sup> 救<sup>13</sup>  
 援<sup>14</sup>—<sup>1</sup>*wu*-<sup>2</sup>*shih* when you have no case (of robbery) <sup>3</sup>*ts'è* then  
 (you should) <sup>4</sup>*chi*-<sup>5</sup>*ch'ü* deliberate <sup>6</sup>*hu*-<sup>7</sup>*shang* with each  
 other, <sup>8</sup>*yu*-<sup>9</sup>*shih* when you have cases <sup>10</sup>*ts'è* then (you should)  
<sup>11</sup>*ti*-<sup>12</sup>*ti* all as a body <sup>13</sup>*ch'iu*-<sup>14</sup>*qüan* come to the rescue.

"The people should thus prepare against robberies as to

deliberate plans while there are no cases known yet, in order to be able to come to the rescue when attacks are being made" (418; *cf.* 426, col. 6).

有<sup>1</sup>益<sup>2</sup>無<sup>3</sup>害<sup>4</sup>—<sup>1</sup>*yu* there being <sup>2</sup>*i* advantage <sup>3</sup>*wu* there not being <sup>4</sup>*hwei* damage: beneficial and not hurtful.

有<sup>1</sup>名<sup>2</sup>無<sup>3</sup>實<sup>4</sup>—<sup>1</sup>*yu* there being <sup>2</sup>*ming* a name <sup>3</sup>*wu* there not being <sup>4</sup>*shih* truth, "a name without reality," "a nominal arrangement" (241).

(177) In these senses 無 *wu* is usually followed by a noun and may often be translated by "without," as in the examples:

病<sup>1</sup>故<sup>2</sup>無<sup>3</sup>嗣<sup>4</sup>—he <sup>1</sup>*p'ing*-<sup>2</sup>*ku* died from sickness, *i.e.* he died a natural death <sup>3</sup>*wu* not having, WITHOUT <sup>4</sup>*ssü* offspring. "He died without children" (183).

老<sup>1</sup>朽<sup>2</sup>無<sup>3</sup>能<sup>4</sup>—<sup>1</sup>*lao*-<sup>2</sup>*hsin* an old piece of rotten wood, a poor old man <sup>3</sup>*wu* not having <sup>4</sup>*néng* strength: "WITHOUT strength" (69).

(178) It occurs also as the prohibitive form of the verb "to have," as in the classical example:

無<sup>1</sup>友<sup>2</sup>不<sup>3</sup>如<sup>4</sup>己<sup>5</sup>者<sup>6</sup>—<sup>1</sup>*wu* do not have <sup>2</sup>*yu* a friend <sup>3</sup>*chü* who is <sup>4</sup>*pu* not <sup>5</sup>*ju* like <sup>6</sup>*chü* yourself. "You should not have a friend unlike yourself."—Lun-yü, I. *Cf.* Marshman p. 481.

身<sup>1</sup>與<sup>2</sup>身<sup>3</sup>妻<sup>4</sup>丁<sup>5</sup>氏<sup>6</sup>永<sup>7</sup>無<sup>8</sup>異<sup>9</sup>言<sup>10</sup>—<sup>1</sup>*shên* I <sup>2</sup>*yü* and <sup>3</sup>*shên*-<sup>4</sup>*chü* my wife <sup>5</sup>*ting*-<sup>6</sup>*shih* née Ting, whose maiden name was Ting, <sup>7</sup>*yu* eternally <sup>8</sup>*wu* must not have, are not to have <sup>9</sup>*i*-<sup>10</sup>*yu* different language. "The contractor and his wife are never to gainsay this agreement" (81).

(179) In the following examples we are bound to consider 無 *wu* as a verb meaning "not to have" as indicated by the fact of a noun following it:

本<sup>1</sup>朝<sup>2</sup>向<sup>3</sup>無<sup>4</sup>全<sup>5</sup>權<sup>6</sup>大<sup>7</sup>臣<sup>8</sup>官<sup>9</sup>名<sup>10</sup>—<sup>1</sup>*pu*-<sup>2</sup>*chao* during the present dynasty <sup>3</sup>*hsiang* hitherto <sup>4</sup>*wu* we have not had, there has not been <sup>5</sup>*quan*-<sup>6</sup>*ning* the official title of

<sup>5</sup>*ch'üan*-<sup>6</sup>*ch'üan*-<sup>7</sup>*ta*-<sup>8</sup>*ch'én* minister plenipotentiary. "No such official designation as that of *ch'üan-ch'üan-ta-ch'én*, is ever used by the present dynasty" (3).

恐<sup>1</sup> 後<sup>2</sup> 無<sup>3</sup> 憑<sup>4</sup> 特<sup>5</sup> 立<sup>6</sup> 此<sup>7</sup> 單<sup>8</sup> 爲<sup>9</sup> 據<sup>10</sup>—<sup>1</sup>*k'ung* fearing that <sup>2</sup>*hou* afterwards <sup>3</sup>*wu* we shall not have, there will not be <sup>4</sup>*p'ing* evidence, proof—we <sup>5</sup>*t'ê* specially <sup>6</sup>*li* draw up <sup>7</sup>*tz'ü* this <sup>8</sup>*tan* document <sup>9</sup>*wei* to be, to serve as <sup>10</sup>*chü* a voucher, proof. "This paper is specially drawn up lest there should be hereafter no proof, etc." (81).

無奈 *wu-nai*, there is no help for, cannot but.

梁<sup>1</sup> 萬<sup>2</sup> 和<sup>3</sup> 等<sup>4</sup> 無<sup>5</sup> 奈<sup>6</sup> 應<sup>7</sup> 允<sup>8</sup>—<sup>1</sup>*liang*-<sup>2</sup>*wan*-<sup>3</sup>*ho* Liang Wan-ho <sup>4</sup>*t'eng* and others <sup>5</sup>*wu*-<sup>6</sup>*nai* had no alternative, could not but <sup>7</sup>*ying*-<sup>8</sup>*ün* agree. "Liang Wan-ho and the rest had nothing for it but to agree to this" (190; cf. 70, col. 2).

(180) 無 *wu*, may also come to be equivalent to 不 *pu*, the simple negative before words usually employed as verbs and adjectives.

無許 *wu-hsü*, not to permit (you have not, there is not permission) (108, cols. 2 and 3).

氏<sup>1</sup> 子<sup>2</sup> 在<sup>3</sup> 港<sup>4</sup> 朋<sup>5</sup> 友<sup>6</sup> 熟<sup>7</sup> 識<sup>8</sup> 無<sup>9</sup> 多<sup>10</sup>—of <sup>1</sup>*shih* the petitioner's (a widow's) <sup>2</sup>*tsü* son (there are) <sup>3</sup>*tsai* at <sup>4</sup>*chiang* Hong-kong <sup>5</sup>*p'ing*-<sup>6</sup>*yu* friends and <sup>7</sup>*shou*-<sup>8</sup>*shih* acquaintances <sup>9</sup>*wu* not <sup>10</sup>*to* many. "Her son has no great number of friends or intimate acquaintances at Hongkong" (64).

湖<sup>1</sup> 南<sup>2</sup> 山<sup>3</sup> 多<sup>4</sup> 田<sup>5</sup> 少<sup>6</sup> 宜<sup>7</sup> 稻<sup>8</sup> 之<sup>9</sup> 處<sup>10</sup> 無<sup>11</sup> 幾<sup>12</sup>—<sup>1</sup>*hu*-<sup>2</sup>*nan* of Hunan <sup>3</sup>*shan* hills (being) <sup>4</sup>*to* many <sup>5</sup>*t'ien* fields (being) <sup>6</sup>*shao* few, <sup>7</sup>*ch'u* places <sup>8</sup>*shih* which are <sup>9</sup>*ü* fit for <sup>10</sup>*tao* rice <sup>11</sup>*wu* not (there have not, there are not) <sup>12</sup>*chi* many. "As hilly ground abounds and fields are scarce in Hunan, but few places may be adapted to the cultivation of rice" (356).

(181) Note, besides this phrase 無幾 *wu chi*, "not much," "not many," the following combinations very common in the business style as well as in general Chinese:

無用 *wu-yung*, of no use, useless.

無論 *wu-lun*, without discussion, no matter whether...or.

無故 *wu-ku*,  
無緣 *wu-yüan*, } without cause, groundless.

無辜 *wu-ku*, without guilt, guiltless.

無疑 *wu-i*, without doubt.

無賴 *wu-lai*, without dependence, not to be depended upon.

無常 *wu-ch'ang*, not permanent; not lasting; to die; death.

無能 *wu-neng*, (= 不能 *pu-neng*) not able to, cannot.

無名 *wu-ming*, without a name, nameless; also used when the name of an individual (*e.g.* that of a dead body found in the streets) cannot be ascertained: "name unknown."

無所不爲 *wu-so-pu-wei*, he does anything; and similar phrases (*cf.* parag. 94).

### 非 *fei*, NOT, IS NOT.

(182) As 有 *yu* is the opposite of 無 *wu*, 是 *shih*, to be, must be considered as the opposite of 非 *fei*, not to be (*see* K'ang-hi *s.v.* 非): 實<sup>1</sup> 非<sup>2</sup> 虛<sup>3</sup> 語<sup>4</sup> <sup>1</sup>*shih* in reality <sup>2</sup>*fei* it is not (= 不是 *pu-shih*) <sup>3</sup>*hsü* empty <sup>4</sup>*yü* language. "(The notables...) make no unsubstantive allegation" (167). Hence 是非 *shih-fei* means the rights and wrongs of a case (*cf.* 是是非非, 436. col. 9). It is, however, seldom used in this sense, and may, especially before verbs, be practically considered to have the same force as 不 *pu*, *e.g.*

非敢 *fei-kan* = 不敢 *pu-kan*, not to dare.

### 未 *wei*, NOT, NOT YET.

(183) This particle may in many combinations be considered as the negation of action done, inasmuch as it describes the action of the verb as not done yet, the action done being, in opposition, indicated by 已 *i*, the sign of the past, as the following example will show:

已<sup>1</sup>犯<sup>2</sup>者<sup>3</sup>毋<sup>4</sup>庸<sup>5</sup>希<sup>6</sup>冀<sup>7</sup>未<sup>8</sup>犯<sup>9</sup>者<sup>10</sup>宜<sup>11</sup>各<sup>12</sup>三<sup>13</sup>  
思<sup>14</sup>—<sup>3</sup>*ché* those who <sup>1</sup>*i* have <sup>2</sup>*fan* failed against the law <sup>4</sup>*wu-*  
<sup>5</sup>*ying* need not be anxious <sup>6</sup>*hsi-7chi* to entertain wishes <sup>10</sup>*ché*  
those who <sup>8</sup>*wei* have not yet <sup>9</sup>*fan* failed <sup>11</sup>*i* should <sup>12</sup>*ko* each  
<sup>13</sup>*san-14ssü* consider thrice, ripely consider the matter (439;  
*cf.* 173, col. 4; 352, col. 8; 365, col. 11).

(184) *Wei*, therefore, often occurs in the meaning “not yet” and is frequently used in such combinations as 尙未 *shang-wei* (194, col. 2); 未曾 *wei-tsêng*; 未嘗 *wei-ch'ang*, “not yet,” etc. *Cf.* Rémusat, p. 104.

因<sup>1</sup>事<sup>2</sup>赴<sup>3</sup>陝<sup>4</sup>未<sup>5</sup>回<sup>6</sup>—he had <sup>1</sup>*yin* on account of <sup>2</sup>*shih* business <sup>3</sup>*fu* gone to <sup>4</sup>*shan* Shensi and <sup>5</sup>*wei* not yet <sup>6</sup>*hui* returned. “He went on business into Shan Hsi, WHERE HE STILL IS” (69).

至<sup>1</sup>今<sup>2</sup>未<sup>3</sup>放<sup>4</sup>—<sup>1</sup>*chih* till <sup>2</sup>*chin* now <sup>3</sup>*wei* NOT YET <sup>4</sup>*fang* released;—“has up to the present time not been released” (10).

Otherwise it may be considered as equivalent to 不 *pu*.

莫 *mo*; 毋 *wu*; 勿 *wu*, NOT, DON'T.

(184) These three particles usually have prohibitive force, the first named, 莫 *mo*, more especially in the colloquial language. Its application in the business style is like that of 不 *pu* or 無 *wu* in the combinations expressing comparison mentioned in paragr. 158.

莫<sup>1</sup>甚<sup>2</sup>於<sup>3</sup>斯<sup>4</sup>—<sup>1</sup>*mo* there is nothing <sup>2</sup>*shén* more intense <sup>3</sup>*yü* than <sup>4</sup>*ssü* this, “nothing could exceed this.”

莫<sup>1</sup>大<sup>2</sup>於<sup>3</sup>天<sup>4</sup>—<sup>1</sup>*mo* there is nothing <sup>2</sup>*ta* greater <sup>3</sup>*yü* than <sup>4</sup>*t'ien* heaven.

莫<sup>1</sup>大<sup>2</sup>之<sup>3</sup>功<sup>4</sup>—<sup>4</sup>*kung* merits <sup>3</sup>*chih* of which <sup>1</sup>*mo* there are none <sup>2</sup>*ta* greater, “insurpassable merits”—(Philosinensis).

(185) 毋 *wu* is oftener used as a prohibitive than as a synonym of 無 *wu*, as which, according to K'ang-hsi, it occurs in the *Ku-wén*. In the business style it frequently

occurs in the stereotyped phrase put at the end of proclamations:

毋<sup>1</sup>違<sup>2</sup>特<sup>3</sup>示<sup>4</sup>—<sup>3</sup>*t'é* a special <sup>4</sup>*shih* proclamation (which) <sup>1</sup>*wu* don't, you must not <sup>2</sup>*wei* disobey, "a special proclamation which must not be opposed to"; also in 毋<sup>1</sup>庸<sup>2</sup>議<sup>3</sup> <sup>1</sup>*wu* don't <sup>2</sup>*yung* employ <sup>3</sup>*i* law; "no legal proceedings need be taken,"—a phrase very common in legal documents when parties found not to be guilty are acquitted by the verdict of the court.

(186) 勿 *wu*, though according to K'ang-hsi a synonym of both 非 *fei* and 無 *wu*, chiefly occurs as a prohibitive.

勿<sup>1</sup>畏<sup>2</sup>難<sup>3</sup>—<sup>1</sup>*wu* don't <sup>2</sup>*wei* fear <sup>3</sup>*nan* difficulties.

幸<sup>1</sup>勿<sup>2</sup>有<sup>3</sup>緩<sup>4</sup>—<sup>1</sup>*hsing* please <sup>2</sup>*wu* do not <sup>3</sup>*yu*-<sup>4</sup>*huan* delay; I hope there will be no delay; "at your earliest convenience."

勿<sup>1</sup>忘<sup>2</sup>勿<sup>3</sup>忽<sup>4</sup>切<sup>5</sup>切<sup>6</sup>特<sup>7</sup>示<sup>8</sup>—<sup>5</sup>*ch'ieh*-<sup>6</sup>*ch'ieh* an important <sup>7</sup>*t'é* special <sup>8</sup>*shih* proclamation (which) <sup>1</sup>*wu* don't <sup>3</sup>*wang* forget and <sup>3</sup>*wu* don't <sup>4</sup>*hu* disregard. "Careful attention should be paid to this notice."

弗 *fu*; 否 *fou*; 罔 *wang*; 靡 *mi*.

(187) Of these the first and the last named are but sparingly used; they both correspond to 不 *pu*, not.

以<sup>1</sup>弗<sup>2</sup>滿<sup>3</sup>其<sup>4</sup>職<sup>5</sup>是<sup>6</sup>憂<sup>7</sup>—<sup>1</sup>*i* because (he had) <sup>2</sup>*fu* not <sup>3</sup>*man* fulfilled <sup>4</sup>*chi* his <sup>5</sup>*chih* post, the duties of his post <sup>6</sup>*shih* therefore <sup>7</sup>*yu* he was sad. "Afflicted on account of not having fulfilled the duties of his station" (Philosinensis).

雲<sup>1</sup>弗<sup>2</sup>如<sup>3</sup>雨<sup>4</sup>—<sup>1</sup>*hsieh* snow <sup>2</sup>*fu* is not <sup>3</sup>*ju* like <sup>4</sup>*yü* rain, i.e. snow is not so beautiful as rain (Williams), or "rain is better than snow" (弗如 = 不如; see paragr. 163).

弗能 *fu-neng*. (= 不能) not able, unable.

弗克 *fu-ko*, inadequate.

弗知 *fu-chih*, don't know; it is not known.

天<sup>1</sup>命<sup>2</sup>靡<sup>3</sup>常<sup>4</sup>—<sup>1</sup>*t'ien*-<sup>2</sup>*ming*-<sup>3</sup>*mi*-<sup>4</sup>*chang*, the degrees of heaven are not fixed (cf. 371, col. 10).

靡<sup>1</sup> 日<sup>2</sup> 不<sup>3</sup> 思<sup>4</sup>—<sup>1</sup>*mi*-<sup>2</sup>*jih* no day (on which he did) <sup>3</sup>*pu* not <sup>4</sup>*ssñ* think of it. "To reflect on it each day" (Williams).

(188) 否 *fou* implies the negation of a verb to which it is used in opposition in order to express interrogation; it may, therefore, often be translated by "or not."

是<sup>1</sup> 否<sup>2</sup> 屬<sup>3</sup> 實<sup>4</sup>—<sup>1</sup>*shih* is it <sup>2</sup>*fou* or is it not <sup>3</sup>*shu*-<sup>4</sup>*shih* true. "Is it true?" "Whether it is true" (102).

可<sup>1</sup> 否<sup>2</sup>—<sup>1</sup>*k'o*-<sup>2</sup>*fou*, "can it be done?" "whether it may be done."

未<sup>1</sup> 知<sup>2</sup> 合<sup>3</sup> 否<sup>4</sup>—<sup>1</sup>*wei*-<sup>2</sup>*chih* we do not know <sup>3</sup>*ho*-<sup>4</sup>*fou* whether it is suitable or not (Philosinensis).

否<sup>1</sup> 則<sup>2</sup> 不<sup>3</sup> 誅<sup>4</sup>—<sup>1</sup>*fou* if not, <sup>2</sup>*ts'é* (then) <sup>3</sup>*pu*-<sup>4</sup>*chu* we shall not kill him (*ibid*).

(189) 罔 *wang*, originally "a net," is explained in the *Êrh-ya* to be the same as 無 *wu*. It is a strong negative, almost like the French *ne...point*.

罔有此事 *wang yu tz'ñ shih* there is no such thing (Philosinensis).

#### GENERAL RULES REGARDING NEGATIVES.

(190) Negative particles are very frequently reinforced by the addition of certain words having no other meaning but to emphasize the negation. The principal characters so employed in the business style are :

並 *ping*; 斷 *tuan*; 萬 *wan* (also 千 *ch'ien* and 千萬 *ch'ien-wan*); 毫 *hao* (also 絲毫 *ssñ hao*); 決 *chüeh*; 絕 *chüeh*; 切 *ch'ieh*; 總 *tsung*; 終 *chung*; 廻 *ch'üing*.

We may translate the negative to which any of these words is prefixed by such expressions as "by no means," "not at all," "not at any rate," but as these combinations are much more frequent in Chinese texts than the strong expressions given here may be conveniently allowed to occur in good English, we may often leave them untranslated.

其<sup>1</sup> 後<sup>2</sup> 該<sup>3</sup> 國<sup>4</sup> 王<sup>5</sup> 並<sup>6</sup> 無<sup>7</sup> 回<sup>8</sup> 信<sup>9</sup>—<sup>1</sup>*ch'i*-<sup>2</sup>*hou* thereafter



<sup>3</sup>kai the <sup>4</sup>kuo-<sup>5</sup>wang King <sup>6</sup>ping-<sup>7</sup>wu did not <sup>8</sup>hui-<sup>9</sup>hsin reply. "The King made no reply at all after this" (377).

洋<sup>1</sup> 錢<sup>2</sup> 並<sup>3</sup> 不<sup>4</sup> 必<sup>5</sup> 禁<sup>6</sup>—<sup>1</sup>yang-<sup>2</sup>ch'ien foreign coin <sup>5</sup>pi must <sup>3</sup>ping-<sup>4</sup>pu on no account <sup>6</sup>chin be prohibited (245).

諭<sup>1</sup> 旨<sup>2</sup> 令<sup>3</sup> 各<sup>4</sup> 該<sup>5</sup> 督<sup>6</sup> 撫<sup>7</sup> 及<sup>8</sup> 地<sup>9</sup> 方<sup>10</sup> 等<sup>11</sup> 官<sup>12</sup> 出<sup>13</sup> 具<sup>14</sup> 署<sup>15</sup> 內<sup>16</sup> 並<sup>17</sup> 無<sup>18</sup> 買<sup>19</sup> 食<sup>20</sup> 鴉<sup>21</sup> 片<sup>22</sup> 煙<sup>23</sup> 甘<sup>24</sup> 結<sup>25</sup>—<sup>1</sup>yü-<sup>2</sup>chih an Imperial edict <sup>3</sup>ling orders, causes <sup>5</sup>kai the <sup>6</sup>tu-<sup>7</sup>tu viceroys and governors <sup>8</sup>chi and <sup>9</sup>ti-<sup>10</sup>fang local <sup>11</sup>têng and other <sup>12</sup>kuan mandarins <sup>13</sup>ch'u-<sup>14</sup>ch'ü to prepare, sign <sup>24</sup>kan-<sup>25</sup>chi a bond that <sup>15</sup>shu-<sup>16</sup>nei within their yamêns <sup>17</sup>ping-<sup>18</sup>wu there is really no <sup>19</sup>mai-<sup>20</sup>shih buying or smoking of <sup>21</sup>ya-<sup>22</sup>pien-<sup>23</sup>yen opium. "An Imperial order requires the various viceroys and governors, together with the local and other officials, to sign a bond to the effect that no opium is either bought or smoked within the limits of their Yamêns" (296; cf. 244, col. 12; 245, col. 1; 295, col. 3; 292, col. 1; etc).

但<sup>1</sup> 求<sup>2</sup> 有<sup>3</sup> 益<sup>4</sup> 於<sup>5</sup> 地<sup>6</sup> 方<sup>7</sup> 斷<sup>8</sup> 不<sup>9</sup> 固<sup>10</sup> 執<sup>11</sup> 平<sup>12</sup> 已<sup>13</sup> 見<sup>14</sup>—I <sup>1</sup>tan only <sup>2</sup>ch'iu seek to <sup>3</sup>yu-<sup>4</sup>i be of advantage <sup>5</sup>yü to <sup>6</sup>ti-<sup>7</sup>fang the country; <sup>8</sup>tuan-<sup>9</sup>pu and not by any means <sup>10</sup>ku-<sup>11</sup>chih keep obstinate hold or "stick" <sup>12</sup>hu to <sup>13</sup>chi my own <sup>14</sup>chien view. "His (the writer's) only object is the good of the prefecture; he will certainly not adhere with tenacity to any view because it is his own" (108).

有<sup>1</sup> 案<sup>2</sup> 必<sup>3</sup> 須<sup>4</sup> 速<sup>5</sup> 報<sup>6</sup> 已<sup>7</sup> 報<sup>8</sup> 必<sup>9</sup> 須<sup>10</sup> 卽<sup>11</sup> 破<sup>12</sup> 斷<sup>13</sup> 不<sup>14</sup> 可<sup>15</sup> 苟<sup>16</sup> 安<sup>17</sup> 粉<sup>18</sup> 飾<sup>19</sup>—<sup>1</sup>yu-<sup>2</sup>an if there be a case, <sup>3</sup>pi-<sup>4</sup>hsü it must be <sup>5</sup>su speedily <sup>6</sup>pao reported; <sup>7</sup>i-<sup>8</sup>pao having been reported <sup>9</sup>pi-<sup>10</sup>hsü it must be <sup>11</sup>ch'i quickly <sup>12</sup>po investigated; <sup>13</sup>tuan-<sup>14</sup>pu <sup>15</sup>k'o it cannot, must not by any means be <sup>16</sup>kao-<sup>17</sup>an carelessly <sup>18</sup>fen-<sup>19</sup>shih whitewashed. "All cases arising should be at once reported and then promptly dealt with; a careless sham-settlement should not by any means be allowed" (375).

鬧<sup>1</sup>事<sup>2</sup>斷<sup>3</sup>非<sup>4</sup>我<sup>5</sup>輩<sup>6</sup>所<sup>7</sup>爲<sup>8</sup>—<sup>3</sup>*tuan*-<sup>4</sup>*fei* (it was) really not <sup>5</sup>*wo*-<sup>6</sup>*pei* our class, we <sup>7</sup>*so* who <sup>8</sup>*wei* made <sup>1</sup>*nao*-<sup>2</sup>*shih* the trouble. “The trouble was indeed not made by us” (325).

如<sup>1</sup>有<sup>2</sup>前<sup>3</sup>項<sup>4</sup>情<sup>5</sup>事<sup>6</sup>立<sup>7</sup>卽<sup>8</sup>治<sup>9</sup>以<sup>10</sup>軍<sup>11</sup>法<sup>12</sup>萬<sup>13</sup>勿<sup>14</sup>稍<sup>15</sup>有<sup>16</sup>姑<sup>17</sup>息<sup>18</sup>—<sup>1</sup>*ju* if <sup>2</sup>*yu* there are <sup>5</sup>*ch'ing*-<sup>6</sup>*shih* matters, cases of <sup>3</sup>*ch'ien*-<sup>4</sup>*hsiang* the before (mentioned) kind, they are <sup>7</sup>*li*-<sup>8</sup>*chi* at once <sup>9</sup>*chih* to be punished <sup>10</sup>*i* by <sup>11</sup>*chün*-<sup>12</sup>*fa* military law; there will <sup>13</sup>*wan*-<sup>14</sup>*wu* by no means <sup>15</sup>*shao* in the least <sup>16</sup>*yu* be <sup>17</sup>*ku*-<sup>18</sup>*hsi* indulgence. “If (soldiers, police, or train-band men) do the things above enumerated, let them be punished at once by military law; let them be shewn no indulgence whatever” (102; *cf.* 370, col. 8; 360, col. 4).

吾<sup>1</sup>弟<sup>2</sup>務<sup>3</sup>須<sup>4</sup>迅<sup>5</sup>速<sup>6</sup>言<sup>7</sup>旋<sup>8</sup>千<sup>9</sup>萬<sup>10</sup>不<sup>11</sup>必<sup>12</sup>久<sup>13</sup>留<sup>14</sup>—<sup>1</sup>*wu*-<sup>2</sup>*ti* my younger brother, *i.e.* you <sup>3</sup>*wu*-<sup>4</sup>*hsü* must <sup>5</sup>*hsün*-<sup>6</sup>*su* quickly <sup>7</sup>*yeu*-<sup>8</sup>*hsüan* return an answer, and <sup>12</sup>*pi* must <sup>9</sup>*ch'ien*-<sup>10</sup>*wan* <sup>11</sup>*pu* by no means, on no account <sup>13</sup>*chün*-<sup>14</sup>*liu* hold on a long time (334).

該<sup>1</sup>州<sup>2</sup>縣<sup>3</sup>會<sup>4</sup>同<sup>5</sup>各<sup>6</sup>委<sup>7</sup>員<sup>8</sup>實<sup>9</sup>心<sup>10</sup>查<sup>11</sup>辦<sup>12</sup>毫<sup>13</sup>不<sup>14</sup>擾<sup>15</sup>累<sup>16</sup>民<sup>17</sup>家<sup>18</sup>—<sup>1</sup>*kai* the respective <sup>2</sup>*chou*-<sup>3</sup>*hsien* Chou and Hsien Magistrates <sup>4</sup>*hui*-<sup>5</sup>*t'ung* conjointly with <sup>6</sup>*ko* <sup>7</sup>*wei*-<sup>8</sup>*üan* the Deputies <sup>9</sup>*shih*-<sup>10</sup>*hsin* true heartedly <sup>11</sup>*ch'a*-<sup>12</sup>*pan* investigated, and <sup>13</sup>*mao*-<sup>14</sup>*pu* by no means <sup>15</sup>*yu*-<sup>16</sup>*lei* implicated in trouble <sup>17</sup>*min*-<sup>18</sup>*chia* the families of the people. “The magistrates of districts, major and minor, and the officers sent by the High Authorities have co-operated together, and the fidelity with which they have prosecuted their enquiries and taken action (has) in no way disturbed or embarrassed the people” (106, *cf.* 369, col. 10; 101, col. 4).

(191) A double negative amounts to a strong affirmation; the same may be said of a negative particle entering into combination with a verb of negative meaning, as 未免 *wei-mien*, not to avoid, *i.e.* to be bound to.

遇<sup>1</sup>有<sup>2</sup>與<sup>3</sup>該<sup>4</sup>省<sup>5</sup>地<sup>6</sup>方<sup>7</sup>官<sup>8</sup>書<sup>9</sup>信<sup>10</sup>往<sup>11</sup>來<sup>12</sup>無<sup>13</sup>不<sup>14</sup>  
 以<sup>15</sup>彈<sup>16</sup>壓<sup>17</sup>地<sup>18</sup>方<sup>19</sup>爲<sup>20</sup>囑<sup>21</sup>—<sup>1</sup>yü happening <sup>2</sup>yu to be,  
*i.e.* whenever there happened to be <sup>3</sup>shu-<sup>10</sup>hsin correspondence  
<sup>3</sup>yü with <sup>6</sup>ti-<sup>7</sup>fang-<sup>8</sup>kuan the local officials of <sup>4</sup>kai-<sup>5</sup>shêng that  
 province <sup>11</sup>wang-<sup>12</sup>lai coming and going, <sup>13</sup>wu-<sup>14</sup>pu <sup>20</sup>wei he  
 does not not make, *i.e.* he invariably makes <sup>15</sup>i (sign of the  
 object) <sup>16</sup>t'an-<sup>17</sup>ya <sup>18</sup>ti-<sup>19</sup>fang the keeping in order of the  
 country <sup>21</sup>shu an enjoinder. "In his correspondence with  
 the authorities of that place, he (the Commissioner) never  
 fails to enjoin them to maintain order" (18).

罔<sup>1</sup>不<sup>2</sup>周<sup>3</sup>知<sup>4</sup>—<sup>1</sup>wang not <sup>2</sup>pu-<sup>3</sup>chou-<sup>4</sup>chih not known;  
 not unknown, *i.e.* it is very well known (58).

從<sup>1</sup>前<sup>2</sup>乾<sup>3</sup>隆<sup>4</sup>嘉<sup>5</sup>慶<sup>6</sup>年<sup>7</sup>間<sup>8</sup>捏<sup>9</sup>災<sup>10</sup>冒<sup>11</sup>賑<sup>12</sup>之<sup>13</sup>案<sup>14</sup>  
 無<sup>15</sup>不<sup>16</sup>盡<sup>17</sup>法<sup>18</sup>處<sup>19</sup>治<sup>20</sup>—<sup>1</sup>ts'ung-<sup>2</sup>ch'ien formerly <sup>7</sup>nien-  
<sup>8</sup>ch'ien during the years, during the reign of <sup>3</sup>ch'ien-<sup>4</sup>lung  
<sup>5</sup>chia-<sup>6</sup>ch'ing the Emperors Kien-lung and Kia-king <sup>14</sup>an  
 cases <sup>13</sup>chih of <sup>9</sup>nieh feigning <sup>10</sup>tsai a calamity, and <sup>11</sup>mao  
 obtaining by false pretences <sup>12</sup>chên public charity <sup>15</sup>wu-<sup>16</sup>pu  
 were ALWAYS <sup>17</sup>chün-<sup>18</sup>fa with the full severity of the law  
<sup>19</sup>ch'u-<sup>20</sup>chih punished. "At the time of Kien-lung and Kia-  
 king no cases of obtaining public funds under the false  
 pretext of a calamity having befallen a district were allowed  
 to escape punishment, all being dealt with by the full  
 severity of the law" (263; cf. 196, col. 4).

未<sup>1</sup>免<sup>2</sup>累<sup>3</sup>及<sup>4</sup>保<sup>5</sup>人<sup>6</sup>—<sup>1</sup>wei not <sup>2</sup>mien to avoid, *i.e.* is  
 sure to, is bound to <sup>3</sup>lei-<sup>4</sup>chi involve <sup>5</sup>pao-<sup>6</sup>jên the guarantee.  
 "[His failure will] inevitably involve his securities" (56).\*

斷<sup>1</sup>無<sup>2</sup>不<sup>3</sup>惜<sup>4</sup>其<sup>5</sup>身<sup>6</sup>家<sup>7</sup>性<sup>8</sup>命<sup>9</sup>—<sup>1</sup>tuan-<sup>2</sup>wu there is  
 indeed no such thing as <sup>3</sup>pu-<sup>4</sup>hsi not regarding <sup>5</sup>hsing-<sup>9</sup>ming

\* Two terms of negative meaning may produce a similar affirmative sense,  
 as 難免 *nan-mien* in the following example: 壩<sup>1</sup>下<sup>2</sup>田<sup>3</sup>畝<sup>4</sup>難<sup>5</sup>  
 免<sup>6</sup>被<sup>7</sup>淹<sup>8</sup>—<sup>1</sup>pa-<sup>2</sup>hsia <sup>3</sup>tien-<sup>4</sup>mou the fields below the embankment  
<sup>5</sup>nan-<sup>6</sup>mien will hardly avoid, will scarcely escape <sup>7</sup>pei-<sup>8</sup>yen being over-  
 flooded. "The fields below the embankment are very liable to inun-  
 dation" (257).

the life of <sup>6</sup>*shén-7chia* one's people. "The life of their own people is cared for above everything" (271).

無日不 *wu-jih pu*, there is no day on which not...*i.e.* "every day."

無歲不 *wu-sui pu*, every year (270, col. 9; 353, col. 4).

(192) Such phrases as 不可不 *pu-k'o-pu*, 不能不 *pu-néng-pu*, etc., are translatable by, say, "cannot but," "must," "is bound to," or some similar expression corresponding to the Latin "*facere non posse quin*."

不<sup>1</sup>可<sup>2</sup>不<sup>3</sup>查<sup>4</sup>詢<sup>5</sup>明<sup>6</sup>確<sup>7</sup>以<sup>8</sup>防<sup>9</sup>弊<sup>10</sup>混<sup>11</sup>—<sup>1</sup>*pu-2k'o* we cannot <sup>3</sup>*pu* but <sup>4</sup>*ch'a-5hsün* investigate <sup>6</sup>*ming-7ch'io* the truth <sup>8</sup>*i* in order to <sup>9</sup>*fang* ward off <sup>10</sup>*p'i-11hun* malpractices. "The affair must be thoroughly investigated, in order to the prevention of frauds and malpractices" (28; cf. 349, col. 5).

(193) Chinese writers like to substitute an interrogative clause for a simple negative, as if we were to say: "How could I," instead of "I could not;" or "who does" instead of "nobody does" (or "who does not" instead of "everybody does"), etc.

民<sup>1</sup>困<sup>2</sup>獲<sup>3</sup>甦<sup>4</sup>豈<sup>5</sup>可<sup>6</sup>添<sup>7</sup>此<sup>8</sup>累<sup>9</sup>民<sup>10</sup>累<sup>11</sup>官<sup>12</sup>之<sup>13</sup>事<sup>14</sup>—<sup>1</sup>*min-2k'un* <sup>3</sup>*hu-4su* as the people are greatly suffering: —<sup>5</sup>*chi-6k'o* how could we <sup>7</sup>*tien* add <sup>8</sup>*tz'ü* this <sup>14</sup>*shih* matter <sup>13</sup>*chih* which <sup>9</sup>*lei* implicates (in trouble) <sup>10</sup>*min* the people and <sup>11</sup>*lei* implicates <sup>12</sup>*kuan* the mandarins, *i.e.* "we should NOT introduce a measure crossing the interests of both the people and the authorities" (357; cf. 109, col. 9).

其<sup>1</sup>慘<sup>2</sup>目<sup>3</sup>傷<sup>4</sup>心<sup>5</sup>可<sup>6</sup>勝<sup>7</sup>道<sup>8</sup>耶<sup>9</sup>—<sup>1</sup>*ch'i* of it <sup>2</sup>*ts'an-3mu* the offending the eye and <sup>4</sup>*shang-5hsin* the wounding the heart, <sup>6</sup>*k'o-7shéng-8tao* can it be told <sup>9</sup>*yeh* (interrogative particle)? or: "so cruel and heartrending a sight it is not possible to describe" (318; cf. 320, col. 12).

災<sup>1</sup>賑<sup>2</sup>重<sup>3</sup>務<sup>4</sup>孰<sup>5</sup>敢<sup>6</sup>徇<sup>7</sup>庇<sup>8</sup>姑<sup>9</sup>容<sup>10</sup>—<sup>1</sup>*tsai-2chén* the relief of calamitous (districts) <sup>3</sup>*chung-4wu* being very impor-

tant <sup>5</sup>*shu*-<sup>6</sup>*kan* who dares to <sup>7</sup>*hsün*-<sup>3</sup>*pi* stand up for the undeserving and <sup>9</sup>*ku*-<sup>10</sup>*yung* take it easy? "The relief of calamitous districts is a matter of grave importance of which nobody would dare to make a trifling matter by standing up for the undeserving" (271).

(194) This must be looked upon as a rhetorical feature of the language rather than as a grammatical one. Another peculiarity, in which negative particles are frequently employed, is the predilection many writers have for anti-thetical phrases, *i.e.* compound expressions, in which the same idea appears twice, once in its positive, and once in its negative form. This is also a mere mannerism which need not be expressed in an English translation, *e.g.*

推<sup>1</sup>諉<sup>2</sup>不<sup>3</sup>認<sup>4</sup>—<sup>1</sup>*t'ui*-<sup>2</sup>*wei* to back out <sup>3</sup>*pu*-<sup>4</sup>*jén* and not admit "to evade one's responsibilities and deny one's acts" (18).

因<sup>1</sup>事<sup>2</sup>赴<sup>3</sup>陝<sup>4</sup>未<sup>5</sup>回<sup>6</sup>—<sup>1</sup>*yin*-<sup>2</sup>*shih* on account of business (he had) <sup>3</sup>*jü* gone to <sup>4</sup>*shan* Shensi and <sup>5</sup>*wei*-<sup>6</sup>*hui* not returned. "He had gone to Shensi on business, and not come back yet" (69).

吳<sup>1</sup>良<sup>2</sup>藏<sup>3</sup>匿<sup>4</sup>不<sup>5</sup>見<sup>6</sup>—<sup>1</sup>*wu*-<sup>2</sup>*liang* Wu-liang <sup>3</sup>*ts'ang*-<sup>4</sup>*ni* concealed himself <sup>5</sup>*pu*-<sup>6</sup>*chien* and was not to be seen (69).

伊<sup>1</sup>視<sup>2</sup>身<sup>3</sup>老<sup>4</sup>朽<sup>5</sup>無<sup>6</sup>能<sup>7</sup>—<sup>1</sup>*i* he <sup>2</sup>*shih* saw <sup>3</sup>*shén* me (being) <sup>4</sup>*lao*-<sup>5</sup>*hsiu* old and rotten and <sup>6</sup>*wu*-<sup>7</sup>*nêng* having no power. "Seeing that petitioner was a broken old man of no strength" (69).

賴<sup>1</sup>帳<sup>2</sup>不<sup>3</sup>還<sup>4</sup>—<sup>1</sup>*lai*-<sup>2</sup>*chang* to take advantage of a debt, *i.e.* not to pay a debt, and <sup>3</sup>*pu*-<sup>4</sup>*huan* not return the money. "To repudiate a debt," "to maliciously refuse payment" (75; *cf.* 226, col. 5).

怙<sup>1</sup>惡<sup>2</sup>不<sup>3</sup>悛<sup>4</sup>之<sup>5</sup>土<sup>6</sup>匪<sup>7</sup>等<sup>8</sup>—<sup>6</sup>*t'u*-<sup>7</sup>*fei*-<sup>8</sup>*téng* local outlaws <sup>5</sup>*chih* who <sup>1</sup>*hu*-<sup>2</sup>*ngo* rely on wickedness and <sup>3</sup>*pu*-<sup>4</sup>*chüan* do not change. "Outlaws wickedly obdurate and irredeemable" (103).

## ADVERBS.

(195) Apart from such words which from the nature of their meaning cannot be classified but as adverbs, such as 今 *chin* (now), every noun, or every compound expression based upon a noun, may take the place of what we would call an adverb or an adverbial phrase by being placed before a verb. When the subject is not specially mentioned, but implied in the verb, it is in such cases often difficult to distinguish between a noun representing the subject and a noun taking the place of an adverb. 明<sup>1</sup>日<sup>2</sup>不<sup>3</sup>來<sup>4</sup>, grammatically, may mean <sup>1</sup>*ming*-<sup>2</sup>*jih* the following day, the morrow (subject) <sup>3</sup>*pu*-<sup>4</sup>*lai* does not come, has not come; but common sense will force us in this case (as the general context in others) to look at <sup>1</sup>*ming*-<sup>2</sup>*jih* as an adverbial expression meaning "to-morrow."

所<sup>1</sup>有<sup>2</sup>查<sup>3</sup>明<sup>4</sup>江<sup>5</sup>蘇<sup>6</sup>地<sup>7</sup>方<sup>8</sup>現<sup>9</sup>無<sup>10</sup>種<sup>11</sup>鴉<sup>12</sup>片<sup>13</sup>煙<sup>14</sup>緣<sup>15</sup>由<sup>16</sup>—At <sup>1</sup>*so*-<sup>2</sup>*yu* the <sup>7</sup>*ti*-<sup>8</sup>*fang* places <sup>3</sup>*ch'a*-<sup>4</sup>*ming* examined <sup>9</sup>*hsien*-<sup>10</sup>*wu* there are now no <sup>15</sup>*yüan*-<sup>16</sup>*yu* cases of <sup>11</sup>*chung* planting <sup>12</sup>*ya*-<sup>13</sup>*p'ien*-<sup>14</sup>*yen* Opium. "No Opium is now grown in the districts examined" (238).

We would be quite justified to translate: "the places examined (subject) now do not grow opium," as the noun (<sup>7</sup>*ti*-<sup>8</sup>*fang* may from its position be either subject or adverb, and in this case either translation would give a similar sense, whereas in many cases common sense will exclude either the one or the other, as in:

該<sup>1</sup>地<sup>2</sup>之<sup>3</sup>土<sup>4</sup>人<sup>5</sup>無<sup>6</sup>種<sup>7</sup>鴉<sup>8</sup>片<sup>9</sup>煙<sup>10</sup>緣<sup>11</sup>由<sup>12</sup>—<sup>1</sup>*kai*-<sup>2</sup>*ti*-<sup>3</sup>*chih* <sup>4</sup>*t'u*-<sup>5</sup>*j'ien* the natives of that place <sup>6</sup>*wu*-<sup>7</sup>*chung* <sup>8</sup>*ya*-<sup>9</sup>*p'ien* <sup>10</sup>*yen* <sup>11</sup>*yüan*-<sup>12</sup>*yu* do not grow Opium, and.

光<sup>1</sup>緒<sup>2</sup>元<sup>3</sup>年<sup>4</sup>無<sup>5</sup>種<sup>6</sup>鴉<sup>7</sup>片<sup>8</sup>煙<sup>9</sup>緣<sup>10</sup>由<sup>11</sup>—<sup>1</sup>*kuang*-<sup>2</sup>*hsü* <sup>3</sup>*yüan* <sup>4</sup>*nien* during the first year of Kuang-hsü <sup>5</sup>*wu*-<sup>6</sup>*chung* <sup>7</sup>*ya* <sup>8</sup>*p'ien*-<sup>9</sup>*yen* <sup>10</sup>*yüan*-<sup>11</sup>*yu* they (subject implied in verb) grew no opium.

## ADVERBS OF TIME.

(196) The Dictionary contains a great many words which, according to their use, may be considered as adverbs of some of the categories commonly adopted in general grammar. We have already dealt with Negatives, which we might have called adverbs of negation, and propose to now enumerate some of the adverbs of time commonly used in the business style.

“Now” is expressed by 今 *chin*, 現 *hsien*, 茲 *tzŭ*; also by compound terms like 現在 *hsien-tsui*; 現今 *hsien-chin*, etc.; the present time is also involved in expressions like 今日 *chin-jih*, the present day, to-day; 今年 *chin-nien*, 本年 *pén-nien*, the present year. The simple particle is, especially at the beginning of a sentence, often followed by 者 *ché*, as in 今者 *chin-ché*, or 茲者 *tzŭ-ché*, both of which mean “now;” 是時 *shih-shih* means at that time, at the same time; 是日 *shih-jih*, on that day, on the same day.

時 *shih*, alone, means “at the time” (176, col. 12; 199, col. 3); 不時 *pu-shih*, on the other hand, is used to denote that the time at which an action is done is not regular: it means “at no fixed time,” “at irregular hours” (cf. p. 126 of these notes).

委<sup>1</sup>官<sup>2</sup>不<sup>3</sup>時<sup>4</sup>抽<sup>5</sup>查<sup>6</sup>—<sup>1</sup>*wei*-<sup>2</sup>*kuan* deputies (will) <sup>3</sup>*pu*-<sup>4</sup>*shih* at irregular times, from time to time <sup>5</sup>*ch'ou*-<sup>6</sup>*ch'a* pick out and examine (the census tickets—mentioned before in the text). “Officers will be sent from time to time to examine a ticket here and a ticket there” (111).

不<sup>1</sup>日<sup>2</sup>—<sup>1</sup>*pu*-<sup>2</sup>*jih*, in no time, shortly:

昨<sup>1</sup>接<sup>2</sup>來<sup>3</sup>函<sup>4</sup>知<sup>5</sup>貴<sup>6</sup>大<sup>7</sup>臣<sup>8</sup>不<sup>9</sup>日<sup>10</sup>榮<sup>11</sup>旋<sup>12</sup>—I <sup>1</sup>*tso* yesterday <sup>2</sup>*chieh* received <sup>3</sup>*lai*-<sup>4</sup>*han* a coming cover, a note <sup>5</sup>*chih* informing (me that) <sup>6</sup>*kuei*-<sup>7</sup>*ta*-<sup>8</sup>*ch'én* you, the Minister <sup>9</sup>*pu*-<sup>10</sup>*jih* very shortly <sup>11</sup>*junq*-<sup>12</sup>*hsuan* will return home.

“[The writer] received a note from His Excellency yesterday, informing him that he should be going home almost immediately” (42).

時時 *shih-shih*, at all times, always, constantly.

先時 *hsien-shih* }  
昔時 *hsi-shih* } formerly.

此時 *tz'ü-shih*, at this time.

當時 *t'ang-shih* (= 是時 *shih-shih*), at that time, at the same time.

後時 *hou-shih*, in future, afterwards.

隨時 *sui-shih*, afterwards, in the sequel, then.

於時 *yü-shih*, thereupon.

有時 *yu-shih*, sometimes.

何時 *ho-shih*, at what time? when?

早 *tsao*, early, soon (蚤 *tsao*, “flea,” is sometimes substituted for this character).

久 *chiu*, 已久 *i-chiu*, long ago.

古 *ku*, 古者 *ku-chê*, of old.

近 *chin*, 近日 *chin-jih*, recently, lately, (18, col. 8 “a short time since,” Wade).

向 *hsiang*, 向來 *hsiang-lai*, hitherto.

往日 *wang-jih*, 昔 *hsi*, 昔日 *hsi-jih*, 昔者 *hsi-chê*, formerly.

終日 *chung-jih*, all day.

終年 *chung-nien*, all the year round, but 於年終 *yü nien-chung*, at the end of the year (239, col. 9),

嗣 *ssü*, 嗣後 *ssü-hou*, in future, henceforward (245, col. 11).

其後 *ch'i-hou*, thereafter.

前 *chien*, before; 後 *hou*, afterwards.

至今 *chih-chin*, up to the present, “adhuc.” The same meaning attaches to 迄今 *hsi-chin*.

迄<sup>1</sup> 今<sup>2</sup> 未<sup>3</sup> 准<sup>4</sup> 移<sup>5</sup> 到<sup>6</sup>—<sup>1</sup>*hsi*-<sup>2</sup>*chin* up to the present,



<sup>3</sup>*wei* did not <sup>4</sup>*chun* receive <sup>5</sup>*i*-<sup>6</sup>*tao* the arrival of the despatch.  
 “No reply has as yet reached the Prefect” (100).

先後 *hsien-hou*, before and after: severally, repeatedly, at various times, etc.

續<sup>1</sup> 據<sup>2</sup> 稟<sup>3</sup> 獲<sup>4</sup> 張<sup>5</sup> 貴<sup>6</sup> 等<sup>7</sup> 先<sup>8</sup> 後<sup>9</sup> 共<sup>10</sup> 獲<sup>11</sup> 犯<sup>12</sup> 八<sup>13</sup> 十<sup>14</sup>  
 二<sup>15</sup> 名<sup>16</sup>—<sup>1</sup>*hsü* further <sup>2</sup>*chü* according to <sup>3</sup>*ping* a petition, a report <sup>4</sup>*hu* they had seized <sup>5</sup>*chang* <sup>6</sup>*kuei* Chang Kuei <sup>7</sup>*téng* and others, and had <sup>8</sup>*hsien*-<sup>9</sup>*hou* at various times <sup>10</sup>*kung* in all <sup>11</sup>*hu* seized <sup>13</sup>*pa*-<sup>14</sup>*shih*-<sup>15</sup>*érh* eighty-two <sup>16</sup>*ming* men; “—he subsequently received a report of the arrest of Chang Kuei and other persons, eighty-two in all, who had been taken, some of them earlier and some later” (205; *cf.* 27, col. 6: 36, col. 5; 173, col. 2).

#### ADVERBS OF PLACE.

(197) Such adverbs are often formed by the prefixing of 在 *tsai*, as in 在此 *tsai-tz'ü*, here, or 在彼 *tsai-pi*, there; *tz'ü* and *pi* are also used without *tsai*.

梁<sup>1</sup> 萬<sup>2</sup> 和<sup>3</sup> 訛<sup>4</sup> 聞<sup>5</sup> 蘇<sup>6</sup> 萬<sup>7</sup> 全<sup>8</sup> 弟<sup>9</sup> 兄<sup>10</sup> 一<sup>11</sup> 同<sup>12</sup> 在<sup>13</sup> 彼<sup>14</sup>  
 起<sup>15</sup> 意<sup>16</sup> 捉<sup>17</sup> 拏<sup>18</sup> 送<sup>19</sup> 官<sup>20</sup>—<sup>1</sup>*liang*-<sup>2</sup>*wan*-<sup>3</sup>*ho* Liang Wan-  
 ho <sup>4</sup>*ngo*-<sup>5</sup>*wén* having heard by mistake that <sup>6</sup>*su*-<sup>7</sup>*wan*-<sup>8</sup>*ch'üan* Su Wan-ch'üan and <sup>9</sup>*ti*-<sup>10</sup>*hsiung* his elder and younger brother <sup>11</sup>*i*-<sup>12</sup>*t'ung* together with him <sup>13</sup>*tsai*-<sup>14</sup>*pi* were THERE <sup>15</sup>*ch'i*-<sup>16</sup>*i*; he conceived the idea <sup>17</sup>*cho*-<sup>18</sup>*na* to seize him and <sup>19</sup>*sung*-<sup>20</sup>*kuan* send him to the Mandarin. “Liang Wan-ho had been informed by mistake that he was there as well as his elder and younger brother, and this suggested to him the idea of pouncing upon Su Wan-ch'üan and delivering him up to justice” (191; *cf.* 126, col. 10; 到彼 *tao-pi*, to arrive there).

彼此 *pi-tz'ü*, meaning “here and there,” or “on either side,” etc., has been mentioned on p. 78.

#### ADVERBS OF QUALITY.

(198) As such we may consider combinations like 似此

*ssü-tz'ü*, *lit.* like this, *i.e.* “thus”; or 如此 *ju-tz'ü*, 如是 *ju-shih*, etc., having the same meaning.

似<sup>1</sup> 此<sup>2</sup> 製<sup>3</sup> 賣<sup>4</sup> 處<sup>5</sup> 所<sup>6</sup> 一<sup>7</sup> 切<sup>8</sup> 與<sup>9</sup> 例<sup>10</sup> 無<sup>11</sup> 礙<sup>12</sup>—<sup>1</sup>*ssü-tz'ü* like this, thus <sup>3</sup>*chi*-<sup>4</sup>*mai*-<sup>5</sup>*chu*-<sup>6</sup>*so* [as regards] the places of manufacture and sale <sup>7</sup>*i*-<sup>8</sup>*ch'ieh* [there is] throughout <sup>11</sup>*wu*-<sup>12</sup>*ai* no difficulty <sup>9</sup>*yü*-<sup>10</sup>*li* with the law. “There is nothing, therefore, either in the place of its manufacture, or in the place of its sale, that is in non-accordance with the law” (57; *cf.* 54, col. 7; 398, col. 12; 245, col. 5).

可<sup>1</sup> 以<sup>2</sup> 如<sup>3</sup> 此<sup>4</sup> 辦<sup>5</sup> 理<sup>6</sup>—A matter <sup>1</sup>*ko*-<sup>2</sup>*i* may be <sup>5</sup>*pan*-<sup>6</sup>*li* managed <sup>3</sup>*ju*-<sup>4</sup>*tz'ü* like this, thus (379).

有<sup>1</sup> 難<sup>2</sup> 爲<sup>3</sup> 吾<sup>4</sup> 弟<sup>5</sup> 言<sup>6</sup> 者<sup>7</sup> 卽<sup>8</sup> 吾<sup>9</sup> 弟<sup>10</sup> 亦<sup>11</sup> 必<sup>12</sup> 不<sup>13</sup> 能<sup>14</sup> 料<sup>15</sup> 有<sup>16</sup> 如<sup>17</sup> 是<sup>18</sup> 之<sup>19</sup> 苦<sup>20</sup>—<sup>1</sup>*yu* if there are <sup>2</sup>*nan* difficulties <sup>3</sup>*wei* <sup>6</sup>*yen* <sup>7</sup>*ché* which are to be told by <sup>4</sup>*wu*-<sup>5</sup>*ti* my brother, *i.e.* you, or your good self <sup>8</sup>*ch'i* [then] <sup>9</sup>*wu*-<sup>10</sup>*ti* you <sup>12</sup>*pi* must, could <sup>11</sup>*yeh* also <sup>13</sup>*pu*-<sup>14</sup>*nêng* not be able to <sup>15</sup>*liao* foresee <sup>16</sup>*yu* that there would be <sup>17</sup>*ju*-<sup>18</sup>*shih* like this, such <sup>19</sup>*chih* [marking genitive] <sup>20</sup>*k'u* troubles. “The difficulties you mention are of such a kind that you could not possibly foresee there would be any such trouble” (341)\*

若輩 *jo-pei*, *lit.* of this class, like this, is sometimes equivalent to 如此 *ju-tz'ü*, meaning “thus,” “of such sort” (*cf.* Williams' *Syll. Dict.*, p. 296).

往<sup>1</sup> 往<sup>2</sup> 若<sup>3</sup> 輩<sup>4</sup> 爲<sup>5</sup> 之<sup>6</sup>—<sup>5</sup>*wei* they do <sup>6</sup>*chih* it <sup>1</sup>*wang*-<sup>2</sup>*wang* frequently <sup>3</sup>*jo*-<sup>4</sup>*pei* like this; “it is often so” (266).

#### ADVERBS OF QUANTITY.

(199) Some of these have been spoken of on p. 88 in connection with the superlative degree of comparison, *viz.*, 最 *t sui*, 極 *chi*, 甚 *shén*, etc., all of which may be looked at as adverbs inasmuch as they qualify the sense of an adjective. Some comparative particles, as 更 *kéng* and 尤 *yu* (see

\* 如是 *ju-shih* is here, by its position, to be looked at as an adjective rather than an adverb.

p. 116 *seq.*) may also be brought under this head. 較 *chiao*, otherwise the comparative particle corresponding to the Latin *quam*, is quite commonly used as an adverb of quantity before adjectives in the sense of "somewhat," "rather."

因<sup>1</sup> 贛<sup>2</sup> 郡<sup>3</sup> 距<sup>4</sup> 省<sup>5</sup> 較<sup>6</sup> 遠<sup>7</sup>—<sup>1</sup>*yin* because <sup>2</sup>*kan*-<sup>3</sup>*chün* the Kan district (is) <sup>6</sup>*chiao* somewhat, rather <sup>7</sup>*yüan* distant <sup>4</sup>*chü* from <sup>5</sup>*shêng* the provincial capital (205).

A similar meaning attaches to 頗 *p'o* and 稍 *shao*, 頗多 *p'o-to*, 稍多 *shao-to*, rather much.

粵<sup>1</sup> 省<sup>2</sup> 入<sup>3</sup> 夏<sup>4</sup> 以<sup>5</sup> 來<sup>6</sup> 雨<sup>7</sup> 水<sup>8</sup> 稍<sup>9</sup> 多<sup>10</sup>—<sup>1</sup>*yüeh*-<sup>2</sup>*shêng* in the province of Yüeh (= Kuang-tung) <sup>3</sup>*ju*-<sup>4</sup>*hsia* <sup>5</sup>*i*-<sup>6</sup>*lai* since the beginning of the summer <sup>7</sup>*yü*-<sup>8</sup>*shui* rain water (was) <sup>9</sup>*shao*-<sup>10</sup>*to* rather much. "Rainfalls have been unusually heavy in the Canton province during the summer" (430).

The peculiar position of some of these words has been commented upon on p. 121 *seqq.* (*cf.* the position of 多 *to* in Note 153, p. 115).

#### PREPOSITIONS.

在 *tsui*, and 於 *yü*.

(200) 在 *tsui* is the principal local preposition, in which sense it occurs much more frequently than in that of the verb "to be," the original meaning.

在虎門寨—AT Hu-mên-chai (14).

在該處—AT the said place (193).

在監病故—He died IN jail (294).

在此 *tsui-tz'ü* here; 在彼 *tsai-p'i* there.

船在香港海面遇有熟識鄭全興小料船在此灣泊領照—"The vessel being in the Hongkong waters, his friend fell in with a small vessel belonging to an old acquaintance by name Chêng Ch'üan-hsing, which was at anchor IN the same place" (59).

在番 IN foreign countries; abroad (319, col. 10).

在何處 AT what place? where?

**載在條約**—It is stated IN the Treaty (Williams).

**在案** *tsai-an*, IN the records; ON record; IS ON record. This phrase is often found at the end of quotations of passages or statements of facts mentioned in official documents; it is added in order to show that the facts mentioned have been entered in the records and cannot be gainsaid. Such quotations of passages or statements of facts are a sort of recapitulation of the principal phases of a case in hand, and constitute, so to speak, the preamble of a despatch, which is followed by the subject proper, often introduced by **查** *ch'a*, **茲** *tzü*, **茲查** *tzü-ch'a* “now,” “it must now be stated that,” e.g. “your despatch, in which you state that, etc., *tsai-an*, being on record, *tzü-ch'a*, it must now be stated that, etc.” Examples abound in all classes of documents (See 4, col. 9; 6, col. 1; 11, col. 3; etc.)

This preposition is often combined with words commonly used as postpositions, such as **中** *chung*, **內** *nei*, **外** *wai*, **上** *shang*, **面** *mien*, etc.

**在水中** IN the water; under water.

**在城外** outside the city; in the suburbs.

**在內** *tsai-nei* and **在外** *tsai-wai*, stand for “inner” and “outer;” “to be included;” “inclusive” and “exclusive.”

**不在內** “not including;” “exclusive of” [what precedes this phrase].

**在當面** before one's face; in one's presence.

**於** *yü*, in the sense of a local preposition, is a synonym of **在** *tsai*, with which it is sometimes combined, as in **在於水中** IN the water, under water.

**於該處** AT the said place.

**於滇** IN the Yünnan province (347, col. 8).

**於左** ON the left, i.e. what we would call “below” in documents.

今<sup>1</sup> 將<sup>2</sup> 公<sup>3</sup> 議<sup>4</sup> 各<sup>5</sup> 例<sup>6</sup> 列<sup>7</sup> 於<sup>8</sup> 左<sup>9</sup>—we <sup>1</sup>*chin* now <sup>7</sup>*lieh*

enumerate, state <sup>2</sup>*chian*, [introducing the object] <sup>3</sup>*kung-i* <sup>5</sup>*ko-li* the by-laws agreed upon <sup>8</sup>*yü-ts'o* on the left, *i.e.* on the space following on the left; "below" (405). (Cf. 右照會 *lit.* the despatch on the right, "the preceding despatch," "the above despatch" (4).

The combining with a preposition of words used as post-positions is still more common with 於 *yü* than it is with 在 *tsai*.

於條約之內 "in the treaty."

於稔收處所 at the places where the crop was taken in (263).

於 *yü* is also very commonly used as a preposition of time.

於同治元年 is the first year of Tung-chih.

於日出之時 at the time of sunrise.

After an adjective, 於 *yü* usually has comparative force, and corresponds to "than."

水高於岸 the water was higher *than* the shore, *i.e.* "the water overflowed," and not, "the water reached up to the shore," as one might be tempted to translate (334, col. 11).

滇中之利莫大於銅 of the advantages of the Yünnan province none is larger *than* copper, *i.e.* "copper is the principal source of wealth in Yünnan."

One of the principal functions performed by this preposition appears to be the force it possesses to place a verb in the passive mood, when following. It then corresponds to Latin *a* or *ab* cum ablative.

殺其父 he killed his father.

殺於其父 he was killed by his father.

於 *yü* helps to produce in a verb the force of the Latin Supine after terms involving the meaning of difficulty or easiness, such as 難 *nan*, hard, 易 *i*, easy, 足 *tsu*, sufficient, etc. In this sense it may be interchanged with 以 *i*.

**易於上岸** easy to land (359).

**難於搭運** there is difficulty in forwarding (355).

**愚民易於圖終難於慮始**—"with the common people speculation as to the end is easy, but forethoughtful consideration of the beginning, difficult" (105).

**田園不足於耕**—fields and gardens not sufficient for ploughing: "there is not enough land for agriculture" (317).

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